PRINCIPLES OF

CHURCH ORGANIZATION AND ADMINISTRATION

By

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FOREWORD

THE FULFILLMENT of our Lord's prophecy in Matthew 24 concerning the proclamation of the gospel of the kingdom, and the threefold message of Revelation 14, has resulted in the development of the Seventh-day Adventist movement. Starting in its pioneer days in a very small way and in a local area, this movement has spread until it now embraces the whole world. Hundreds of thousands have taken their stand and united with the body of believers who proclaim the coming of Christ and who observe the seventh day as the Sabbath.

These believers are from all the principal nations and races of the earth. They represent many and varied customs and languages. To make it possible for these believers to unite in fellowship, thousands of churches have been organized. Men and women have been called to the responsibility of church office, that they might lead and direct these churches in their spiritual activities.

Conferences and mission fields have been organized to bind these churches together in unity of faith and practice. Union conferences have united these into larger groups for the same purpose. The whole body of believers is united in one great world-wide organization in the General Conference.

A very important part of this vast and growing cause is the development of institutions to provide for the educational, medical, and publishing interests of the work.

To provide for the carrying forward of such a work in all the world requires the application of sound principles of organization and administration.

Through all God's dealings with His people—in ancient times, in the establishment of the New Testament church, and throughout the history of the Christian church down to

the church of today—He has worked out and established certain great principles of organization. These principles are Scripturally sound, and will endure to the very close of the church's work.

Every minister, church officer, and institutional leader, as well as every lay member in this movement, ought to have a thorough knowledge of these principles. To help in accomplishing this, I heartily welcome the appearance of this volume. It is timely indeed. Not many of our leaders have chosen to write on this subject; consequently there is a limited amount of literature available. The author has made a very valuable contribution in this field of study.

He has traced the principles of organization given by the Lord to His people anciently. He has clearly described the working of these same principles in the apostolic church, and then has put together a wealth of material which shows the outworking of these same principles today. He has carefully outlined the methods used in the administration of every phase of the work connected with this cause.

It is conceded by people who understand the principles of church administration in general, that Seventh-day Adventists have developed a very comprehensive and superior form of organization. We believe that to be true. But at the same time we recognize that this has come about through divine guidance. From our earliest history the counsels given through the Spirit of prophecy have guided and directed in the development and application of these principles.

Consequently we can say with the utmost conviction that these basic principles of organization and church administration are as truly inspired as are the basic religious beliefs of the church. We should with the utmost vigor maintain these principles, and resist the efforts of any who, being uninstructed and uninformed, seek to set them aside.

It is the duty of everyone who bears any responsibility

whatsoever in the leadership of the movement to instruct himself fully in the way these principles apply to the work he is called to do. Thus the work of the church will become more efficient and powerful to accomplish its divine mission.

As I have read this book in manuscript form, I have rejoiced over the practical help it offers to those in need of its instruction. I hope it will have a wide and continuous circulation. I earnestly pray that in these days of change and innovation, the church may rest secure under the leadership of Spirit-filled men and women who have a high regard for the principles and methods whereby the Lord has led this movement in its world-wide development. I welcome every laudable help to this end. May the special blessing of God rest upon the important and valuable instruction contained in this volume. It has been prepared by one whose wide experience as a leader in this movement especially qualifies him for the task.

J. L. McElhany.

INTRODUCTION

MANY YEARS AGO while serving as a local church elder, I had the privilege of attending a convention of church officers and conference workers. Elder Allen Moon, the president of the union conference, who was with us at that time, conducted a study each day on the subject of church organization. These studies were largely confined to the local church, its officers, and their duties. The broader, more general principles were emphasized incidentally as a basis for this more detailed study.

Thus very early in my connection with the Seventh-day Adventist movement my attention was directed to the wonderful principles of organization that have meant so much to the successful building up and operation of our work in all the world.

Later, after I had entered the ministry, it was my privilege on many different occasions to study under the instruction of Elder A. G. Daniells, as he unfolded the principles of organization. Such studies were always a source of great strength and help to me. There was and ever has been a peculiar and special charm for me in this subject.

During the years of ministry and administrative responsibility that followed, I continued to study in an endeavor to broaden my understanding of God's method of dealing with and directing His people through the organization of His church in the earth. In the various fields where I have served, and in many different sections of the world, I have been asked to conduct studies on this phase of the work.

It was in 1935 that I was invited by the Theological Seminary, which conducted its classes that year at Pacific Union College, to give a series of studies on church organization. It was suggested that I prepare a syllabus

which would serve as a basis for these studies. This I did. In ——— I was again asked to conduct a similar series of studies at the Seminary at Washington, D. C., and I have continued to do this each year since. This led to an enlarging of the syllabus and a broadening of the course of study.

Many times during recent years it has been suggested, by brethren of the General Conference and many others, that I prepare a book on this subject. This, however, I hesitated to do, feeling that I did not have the proper gifts for writing a book. The urge continued to come, however, until, early in 1941, the Advisory Council of the Ministerial Association, in counsel with the officers of the General Conference, definitely requested that I prepare such a book, with the result that this volume is now being sent forth to the field.

It has been my purpose in preparing this book to make it of special help to my ministering brethren, especially to the young ministers, the students of our colleges, our church officers, and our laity in general. It is sent forth with the earnest prayer that it may be such a help and blessing to all who study its pages.

I am profoundly of the opinion that those who are bearing responsibility in leadership, either local, union, or general, and those who are preparing for such responsibilities, should have a thorough, practical understanding of the principles of organization that have been so wonderfully developed and worked out in this advent movement.

OLIVER MONTGOMERY.

Chapter I

THE CHURCH

Church Defined

THE word "church" is not in the Old Testament. It is a New Testament term translated from the Greek. Its meaning is "an assembly called out by one of authority, as a magistrate or a government official." When the word is applied to the church of Christ, as it is used in the New Testament, it takes its fullest, broadest Greek meaning; i.e., "the called-out ones."

The Called of God—Members of Christ's Body

Romans 1:6, A. R. V., emphasizes the thought in this language: "the called of Jesus Christ," "called to be Jesus Christ's." They are His. They belong to Him. He has "purchased [them] with His own blood." He "gave Himself for our sins." They are His "purchased possession," the called of God. Thus they are "called unto the fellowship of His Son Jesus Christ our Lord." They are the "beloved of God; called to be saints."

This calling is a "high calling." It is a "holy calling," "the heavenly calling." We are called "unto His kingdom and glory," for we are members of His body, of His flesh, and of His bones.

We learn in Ephesians 1:22, 23 that His body is "the

church," and in Ephesians 5:23 that "Christ is the Head of the church: and He is the Saviour of the body." In Colossians 1:18 we read: "He is the head of the body, the church," and again, "For His body's sake, which is the church." "Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5:25-27. From these scriptures it is clear that those who are called of God to be His saints are constituted as members of His body. They are united with Him in this wonderful, blessed fellowship.

A Wrong Idea Concerning Church Membership

There are many who lightly esteem the privilege of being a member of the body of Christ. There are many who feel that they can be saved outside the church as well as in the church. Indeed, there are those who claim to be members of Christ's spiritual church whose names are written in heaven, and therefore they reason that they do not need to belong to any earthly body or church.

Then, again, there are those who have been dropped from our churches who boast that the church can drop their names from the church membership list, but it cannot drop their names from the "church of the first-born" written in heaven, that they are still members of that spiritual church. All such, we fear, understand but little what the relationship of Christ to His "body" or church really is, or what it means to be united to His body.

The True Meaning of Church Membership

This is beautifully set forth and emphasized in the second chapter of the book of Acts. At Pentecost, under the

powerful preaching of Peter and his associates, men were convicted of sin. They were brought to repentance and confession. In the name of Jesus Christ they were baptized for the remission of sins. Three thousand were converted in one day and became believers; that is, followers of the Lord Jesus. According to verse 41, these "were added unto" the apostles and other followers of the Lord Jesus; that is, they became members of that distinguished body. They entered into fellowship with the body of Christ, His church. Day by day the church grew. Believers were added to believers. The church was enlarged and strengthened. In verse 47 we learn that "the Lord added to the church daily such as should be saved."

Following the death of Ananias and Sapphira, as recorded in Acts 5:11, 12, "great fear came upon all the church, and upon as many as heard these things. And by the hands of the apostles were many signs and wonders wrought among the people." Verse 14: "And believers were the more added to the Lord, multitudes both of men and women." The same thought is expressed in connection with the work of Barnabas: "He was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord." Acts 11:24.

It is clear that these expressions, "added unto them" (Acts 2:41) and "continued steadfastly in the apostles' doctrine and fellowship" (verse 42), "added to the Lord" (Acts 5:14; 11:24), and "added to the church" (Acts 2:47), are synonymous. To be "added to the Lord" was to be "added to the church," to become a member or a part of His visible body on earth. The apostle Paul tells us in 1 Corinthians 1:9 that to be added to the church is to enter into the fellowship of the apostles, which is "the fellowship of His Son."

Church membership, therefore, is a vital step in the divine plan for the saving of the lost. "The Lord added

to the church daily such as should be saved." It would seem from these scriptures that being "added to the church," has a direct relationship to the saving of the individual. Notice the necessary steps in the regeneration of the sinner as set forth in the scriptures just referred to: First, conviction, then repentance, then confession, then baptism. So the next step, that of being united to His body, becoming a member of His church, entering into His fellowship, becoming a member of His family, would seem also to be a necessary step. Indeed, it would seem that by baptism the new believer is made a member of the church.

The high privilege, the blessedness, of fellowship and membership in the church of Christ is beautifully and forcefully expressed by the apostle Paul in Hebrews 12:22-24: "Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

In apostolic times believers won to Christ through the preaching of the apostles were united in doctrine and fellowship. Believer was added to believer, church to church. Churches were organized everywhere. At the time of Saul's conversion there were churches at Jerusalem, Antioch, and Damascus. We are told in Acts 9:31 that there were "churches . . . throughout all Judea and Galilee and Samaria." These groups of churches came to be known by the names of the provinces in which they were located —as the churches of Judea, the churches of Galilee, the churches of Samaria, the church of the Thessalonians, the church of Ephesus.

The Church a Channel of Light

The Israel of God in the old dispensation, organized as "the church in the wilderness," was made of God the custodian of His light and truth for all generations and for the peoples and nations of that time. Of Israel the psalmist declared, "He showeth His word unto Jacob, His statutes and His judgments unto Israel. He hath not dealt so with any nation: and as for His judgments, they have not known them. Praise ye the Lord." Ps. 147:19, 20.

The apostle Paul, speaking of his kinsmen according to the flesh, says in Romans 9:4, 5: "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen." Again, the apostle declares that "unto them were committed the oracles of God." Rom. 3:2. The martyr Stephen in his defense declared that the church in the wilderness "received the lively oracles to give unto us." Acts 7:38. Theirs was the priesthood; theirs was the sanctuary; theirs was the ministry; theirs was the atonement for the expiation of sin; theirs was the light, the truth, the way of salvation for all men; theirs was a holy trust, an exalted privilege, a solemn responsibility.

In the new dispensation Christ made the apostolic church the custodian of the gospel for all men. "When Christ ascended, He left the church and all its interests as a sacred trust to His followers."[1] And again we are told: "The first step was now to be taken in the organization of the church that after Christ's departure was to be His representative on earth."[2] Jesus declared of His disciples in

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[1] *Gospel Workers,* p. 200.
[2] *The Desire of Ages,* p. 291.

Matthew 5:14, "Ye are the light of the world." This thought is emphasized in verse 16: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." That is, let your gifts and graces be so apparent to others in your doctrine and lives that they may be brought to own and believe in the true God, and look on you as His true and faithful servants. "God has made His church on the earth a channel of light, and through it He communicates His purposes and His will." [3]

From Ephesians 3:9, 10, we learn that it was by the church that the manifold wisdom of God was to be made known, not only to the principalities and powers in heavenly places, but men everywhere were to see what is the fellowship of the mystery which from the beginning of the world hath been hid in God, to declare the unsearchable riches of Christ. To the church was committed the gospel of reconciliation; so as His ambassadors the church is to beseech men in Christ's stead to be reconciled to God.

"Christ designs that heaven's order, heaven's plan of government, heaven's divine harmony, shall be represented in His church on earth. Thus in His people He is glorified. Through them the Sun of Righteousness will shine in undimmed luster to the world. Christ has given to His church ample facilities, that He may receive a large revenue of glory from His redeemed, purchased possession. He has bestowed upon His people capabilities and blessings that they may represent His own sufficiency. The church, endowed with the righteousness of Christ, is His depositary, in which the riches of His mercy, His grace, and His love, are to appear in full and final display. Christ looks upon His people in their purity and perfection, as the reward of

[3] *Gospel Workers*, p. 443.

His humiliation, and the supplement of His glory,—Christ, the great Center, from whom radiates all glory."[4]

"The disciples began to realize the nature and extent of their work. They were to proclaim to the world the wonderful truths which Christ had entrusted to them. The events of His life, His death and resurrection, the prophecies that pointed to these events, the sacredness of the law of God, the mysteries of the plan of salvation, the power of Jesus for the remission of sins,—to all these things they were witnesses, and they were to make them known to the world. They were to proclaim the gospel of peace and salvation through repentance and the power of the Saviour."[5]

Keys of the Kingdom

To the church have been given the keys of the kingdom of heaven, the power or authority to bind and to loose on earth. (Matt. 16:19.) These actions by the church are recognized or ratified in heaven.

The key represents the gift and ability to interpret the Scriptures, whereby an entrance is made to the knowledge thereof. (Luke 11:52.) The whole administration of the gospel, with reference both to the publication of its doctrine and the dispensing of its ordinances, is inherent in that key. It is an emblem of government and power.

" 'The keys of the kingdom of heaven' are the words of Christ. All the words of Holy Scripture are His, and are here included. These words have power to open and to shut heaven. They declare the conditions upon which men are received or rejected. Thus the work of those who preach God's word is a savor of life unto life or of death unto death. Theirs is a mission weighted with eternal results."[6]

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[4] *The Desire of Ages*, p. 680.
[5] *Id.*, p. 805.
[6] *Id.*, p. 414.

The church has been given power and authority to remit sins. (John 20:23.) When the church moves in accordance with the word and Spirit of God in dealing with her erring members, her action is confirmed in heaven.

"This statement holds its force in all ages. On the church has been conferred the power to act in Christ's stead. It is God's instrumentality for the preservation of order and discipline among His people. To it the Lord has delegated the power to settle all questions respecting its prosperity, purity, and order. Upon it rests the responsibility of excluding from its fellowship those who are unworthy, who by their unchristlike conduct would bring dishonor on the truth. Whatever the church does that is in accordance with the directions given in God's word, will be ratified in heaven. . . .

"But on the church in its organized capacity He places a responsibility for the individual members. Toward those who fall into sin the church has a duty, to warn, to instruct, and if possible to restore. 'Reprove, rebuke, exhort,' the Lord says, 'with all long-suffering and doctrine.' . . .

"If they persist in sin, the judgment you have declared from God's word is pronounced upon them in heaven. In choosing to sin, they disown Christ; the church must show that she does not sanction their deeds, or she herself dishonors her Lord. She must say about sin what God says about it. She must deal with it as God directs, and her action is ratified in heaven. He who despises the authority of the church despises the authority of Christ Himself." [7]

Administrative Authority

Administration presupposes authority, powers, prerogatives. These are derived from some form of organized so-

[7] *Gospel Workers*, pp. 501-503.

ciety or association or corporation. Administrative authority—the right or power to govern and direct—is inherent in such companies, organizations, corporations, federations, or governments.

Law is the expression of power and authority. This is true of all law, whether it be the law of the home, the city, the state, the nation, the church, or of any other corporation or association. Law is of value only to the degree that the power enacting or making such law is able to enforce penalties for its violation.

Administration in the church of Christ is the exercise of those powers or prerogatives with which one has been vested by the church. Administration involves the question of authority and the self-governing powers of the church. What are these powers? How are they derived? How are they bestowed? What are their limitations? These are questions of fundamental, primary principles that lead us at once to a careful study of church organization.

The exercise of administrative authority, the use of the power to direct or govern, involves the question of leadership. Strong, wise, safe leadership is built on a godly character, experience, integrity, and efficiency.

Reasons for Studies in Organization

Many thousands of young people are coming into church membership every year, large numbers of whom are without instruction in the principles of church organization.

From thirty-eight to forty thousand new believers are uniting with the church each year. Large numbers of these new members come into our church fellowship from other denominations, labor unions, secret societies, clubs, and orders of various kinds. In these connections many have had some experience in the conduct of the business and affairs of assemblies, and in parliamentary usages.

It is but natural that many of these new members, as they grow into Sabbath school and church responsibilities among us, will feel that their ideas and ways of conducting meetings and business are best, and should be adopted by our members. They need careful instruction in the divine order of church organization.

There are many of our conference workers who have never heard a series of studies on church organization.

The spirit of independence, of strife for supremacy, of disorganization, is everywhere. A growing disregard for constituted authority, for government, for law and order, is everywhere. Representative governments are falling. Dictatorships are seizing the reins of power. Confusion and anarchy are sweeping the world. The right of might is being accepted by many. The rights of the individual are being ignored and denied in many places by the new philosophy of government and community interests. The crosscurrents of these influences are sweeping against the church from every quarter.

That the church is in danger from within as well as from without is evident from the following:

"The world is filled with strife for the supremacy. The spirit of pulling away from fellow laborers, the spirit of disorganization, is in the very air we breathe. By some, all efforts to establish order are regarded as dangerous,—as a restriction of personal liberty, and hence to be feared as popery. These deceived souls regard it a virtue to boast of their freedom to think and act independently. They declare . . . that they are amenable to no man. I have been instructed that it is Satan's special effort to lead men to feel that God is pleased to have them choose their own course, independent of the counsel of their brethren." [8]

"God has made His church on the earth a channel of

[8] *Gospel Workers*, p. 486.

light, and through it He communicates His purposes and His will. . . .

"There have ever been in the church those who are constantly inclined toward individual independence. They seem unable to realize that independence of spirit is liable to lead the human agent to have too much confidence in himself, and to trust in his own judgment rather than to respect the counsel and highly esteem the judgment of his brethren, especially of those in the offices that God has appointed for the leadership of His people. God has invested His church with special authority and power, which no one can be justified in disregarding and despising; for he who does this despises the voice of God." [9]

For these and other reasons it is necessary that careful and thorough instruction be given our workers, our students, and our people on the clear, broad, and fundamental principles of church organization.

Church Order

The purpose of organization in the church is that unity may prevail. Order is a fundamental principle of unity. "In the church here below God's children are to be prepared for the great reunion in the church above. Those who here live in harmony with Christ may look forward to an endless life in the family of the redeemed." [10] The purpose of organization in the church is also that relationships may be understood, recognized, and appreciated; that leadership may be properly constituted, properly directed, and readily accepted. The success of an army depends upon its thorough training, its equipment, its high disciplinary standards, its morale, and the strength and efficiency of its leadership. Without order, training, discipline, or leadership, an army

[9] *Id.*, pp. 443, 444.
[10] *Testimonies,* Vol. VII, p. 264.

would be a mob; the church would be a crowd. The church, therefore, needs to be efficiently trained and wisely directed in doing her divinely appointed work; that divine ideals, Christian character, and standards of conduct may be maintained; that the unruly, unworthy, and ungodly in the church may be properly dealt with.

It is clear, we believe, that a better understanding of the divine purpose in the establishment of the church of Jesus Christ is needed by all our people. The church is the object of His most tender care, the recipient of His deepest love.

Chapter II

THE ESTABLISHMENT OF THE GOSPEL MINISTRY—A DIVINELY APPOINTED LEADERSHIP

Ordaining the Twelve

IN Mark 3:13-15 we find the record of an important step taken by Christ our Lord in the establishment of His church. We are told in the Scriptures that "He goeth up into a mountain, and calleth unto Him whom He would: and they came unto Him. And He ordained twelve, that they should be with Him, and that He might send them forth to preach, and to have power to heal sicknesses, and to cast out devils."

This He did, first, that they might be with Him; that is, that they might be associated in a closer, more intimate fellowship with Him than were others of His followers; that they might understand His plans, His purposes, and His work; and that they might get His viewpoint and partake of His spirit and be instructed and trained by Him. They became intimately associated with Him as an inner circle in companionship, communion, ministry, privileges, and responsibilities, so that they might thus be properly fitted for service for Him.

His second reason for ordaining the twelve was that He might send them forth to preach and to heal sicknesses and

to cast out devils. This was the first step taken by Christ in the establishment of the apostolic church. By this ceremony the Lord Jesus created a gospel ministry. He established a leadership of His own choosing. In a comment on this scripture, we are told, "The first step was now to be taken in the organization of the church that after Christ's departure was to be His representative on earth." [1]

This has ever been God's method of dealing with His people. In times of crisis, danger, or oppression, God has chosen a leader through whom He wrought to deliver His people. A few of the outstanding examples are Moses, Gideon, Samson, Jephthah, and Deborah.

Jesus was to take His departure from the earth. During the last brief days of His earthly life He committed to faithful men of His own choosing the responsibility of heralding the gospel to the world, and of directing the affairs of His infant church. This was a high and exalted privilege, a solemn responsibility.

In "The Desire of Ages" we read: "Jesus had called His disciples that He might send them forth as His witnesses, to declare to the world what they had seen and heard of Him. *Their office was the most important to which human beings had ever been called, and was second only to that of Christ Himself.* They were to be workers together with God for the saving of the world. As in the Old Testament the twelve patriarchs stand as representatives of Israel, so the twelve apostles were to stand as representatives of the gospel church." [2] (Italics mine.)

There is no other position or office or responsibility or task to which men can be called in this earthly life that is so important, so effective, so sacred, so high and holy, as that of the ordained gospel ministry.

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[1] *The Desire of Ages,* p. 291.
[2] *Ibid.*

Not Perfect

The apostles were not chosen because they were perfect men. Paul declared to the men at Lystra when they were about to worship him and Barnabas, "We also are men of like passions with you." Acts 14:15. And we are told by James that Elijah "was a man subject to like passions as we are." James 5:7.

"God takes men as they are, with the human elements in their character, and trains them for His service, if they will be disciplined and learn of Him. They are not chosen because they are perfect, but notwithstanding their imperfections, that through the knowledge and practice of the truth, through the grace of Christ, they may become transformed into His image." [3]

"As His representatives among men, Christ does not choose angels who have never fallen, but human beings, men of like passions with those they seek to save. Christ took upon Himself humanity, that He might reach humanity. Divinity needed humanity; for it required both the divine and the human to bring salvation to the world. Divinity needed humanity, that humanity might afford a channel of communication between God and man. So with the servants and messengers of Christ. Man needs a power outside of and beyond himself, to restore him to the likeness of God and enable him to do the work of God; but this does not make the human agency unessential. Humanity lays hold upon divine power, Christ dwells in the heart by faith; and through co-operation with the divine, the power of man becomes efficient for good." [4]

"In every age there have been devout men, who gathered up the rays of light as they flashed upon their pathway, and

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[3] *Id.* p. 294.
[4] *Id.*, pp. 296, 297.

who spoke to the people the words of God. Enoch, Noah, Moses, Daniel, and the long roll of patriarchs and prophets,—these were ministers of righteousness. They were not infallible; they were weak, erring men; but the Lord wrought through them as they gave themselves to His service." [5]

The high calling and sacredness of the gospel ministry cannot be too strongly emphasized. As has already been noted, it is the highest, most sacred position that men have ever been called to occupy. The gospel minister is sent of God. (John 20:21.) He is empowered by the anointing of the Holy Spirit for witnessing. (Acts 1:8.) Even as the apostle Paul, he is made a servant of Jesus Christ. In 1 Corinthians 1:1 Paul declares that he was made an apostle by the will of God. Again, in Hebrews 3:1, the high calling of God is declared to be a heavenly calling. The sacred character of the ministry is beautifully set forth in "Gospel Workers," as follows:

"God's ministers are symbolized by the seven stars, which He who is the first and the last has under His special care and protection. The sweet influences that are to be abundant in the church are bound up with these ministers of God, who are to represent the love of Christ. The stars of heaven are under God's control. He fills them with light. He guides and directs their movements. If He did not, they would become fallen stars. So with His ministers. They are but instruments in His hands, and all the good they accomplish is done through His power.

"It is to the honor of Christ that He makes His ministers a greater blessing to the church, through the working of the Holy Spirit, than are the stars to the world. The Saviour is to be their efficiency. If they will look to Him as He looked to His Father, they will do His works. As they make God

[5] *Gospel Workers*, p. 13.

their dependence, He will give them His brightness to reflect to the world."[6]

The Sacredness of the Priesthood

In the church in the wilderness, the sacredness of the priesthood, the high, exalted character and work of those that were called to that sacred office, was reflected in the sin offerings provided for the priest, as seen in Leviticus 4. The offering required of a priest was a bullock. The offering required for the congregation, if the whole congregation sinned, was also a bullock. The offering for a ruler was a kid of the goats, a male; but the offering for one of the common people was a kid of the goats, a female. Thus in the classification of these offerings there was a recognition of the degree of responsibility that rested upon each. The least of the offerings was brought by one of the common people. A ruler, who bore responsibility of leadership and was supposed to understand more fully the will of God, was required to bring an offering of more value, and the offering required of a priest was equal to that required of the whole congregation. It would seem that God looked upon the sin of a priest as being so heinous and offensive to Him that his guilt was counted as being equal to the guilt of the entire congregation. This would seem to emphasize the thought that a sin committed by a priest was far more serious and his guilt was far greater than was the sin of one of the common people, or of a ruler, because of his high calling and the sacred office that he occupied and his intimate knowledge of God's requirements.

Men Called Today

In the new dispensation men are called of God to the sacred work of the ministry. Christ Himself was called,

[6] *Id.*, pp. 13, 14.

as we learn in Hebrews 5:4-6, 10. And in John 5:37 we learn that He was sent of the Father. Each of the apostles was called by Jesus—Simon and Andrew, James and John, Philip and Nathanael, Levi Matthew—all excepting Judas. Judas was not called of the Master; but when Judas was urged upon Him by the other disciples, Jesus did not spurn him or turn him away.[7] Jesus knew his character from the beginning, and He did not choose him as His disciple. However, Judas was treated with the same consideration, the same kindness, the same degree of love and tender ministry and helpfulness, as were the other eleven.

In this great advent movement the Lord is calling men to the gospel ministry as truly as He did when He was here among men.

"'We have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves.' This is why the preaching of the gospel was committed to erring men rather than to the angels."[8]

"He who called the fishermen of Galilee is still calling men to His service. And He is just as willing to manifest His power through us as through the first disciples. However imperfect and sinful we may be, the Lord holds out to us the offer of partnership with Himself, of apprenticeship to Christ. He invites us to come under the divine instruction, that, uniting with Christ, we may work the works of God."[9]

The Ministers of the Gospel Are Christ's Ambassadors—Reconcilers

God has committed to His church the ministry of reconciliation, and He has established in His church a gospel ministry of His own appointment and choosing. When He

[7] See *The Desire of Ages*, pp. 293, 294.
[8] *Id.*, p. 297.
[9] *Ibid.*

ascended up on high, "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. 4: 11, 12.

"Since His ascension, Christ, the great Head of the church, has carried forward His work in the world by chosen ambassadors, through whom He speaks to the children of men, and ministers to their needs. The position of those who have been called of God to labor in word and doctrine for the upbuilding of His church, is one of grave responsibility. In Christ's stead they are to beseech men and women to be reconciled to God; and they can fulfill their mission only as they receive wisdom and power from above."[10]

"Chosen of God, sealed with the blood of consecration, they are to rescue men and women from impending destruction."[11]

"Ministers of the gospel, God's messengers to their fellow men, should never lose sight of their mission and their responsibilities."[12]

Men are divinely called to the gospel ministry. It is not a matter of the choosing of a profession. True, there are some men who call themselves into the ministry, even as did Judas. Again, there are men urged upon the church by their intimate friends and admirers—men who are not in any way qualified for the sacred work of the ministry, men who lack that deep, abounding experience in the Lord Jesus that would make them a savor of life unto life.

How Men Are Called

Men are called by the leadings and deep convictions of the Holy Spirit. God speaks to the heart in this day as in

[10] *Gospel Workers,* p. 13.
[11] *Id.,* p. 15.
[12] *Id.,* p. 17.

former times. The Holy Spirit is the representative of the Godhead in ministering to the hearts of men and calling to divine lines of service. There comes into the heart a deep, clear conviction, a consciousness of God's purpose and will for the individual in service. Then there are dispensations of providence in the shaping of a man's life that clearly indicate the service that the Lord would have him undertake. Again, there may be the recognition of a great need with a deep conviction of duty and a willingness to meet that need. Then there are men who are called to the gospel ministry by the voice of the church.

These are the means that are used of God to choose and qualify men for His service as gospel ministers. A minister should be a man of honest report, full of the Holy Spirit, a man of unquestioned integrity, straightforwardness, and deep godliness. The first qualification always is the anointing of the Holy Spirit, which brings forth the fruits of righteousness in the life.

Men are called of God to minister in the things of God in the church and to men and women everywhere lost in sin who are out of the church. They are called to minister the word of God, as was impressed upon Timothy when he was told to preach the word. They must be ministers of the word. They should be workmen not ashamed, but "rightly dividing the word of truth." 2 Tim. 2:15. They are to minister "the gospel of God," as the apostle Paul declares in Romans 15:16. They are to minister "the grace of God," as is declared in Ephesians 3:2. They are to minister "the mysteries of God" which have been committed unto them, according to 1 Corinthians 4:1. They are to make men see, as Paul expresses it in Ephesians 3:9. Galatians 3:2, 3 states that they are to minister the Spirit of God, that men may be sealed with the Holy Spirit of promise. They are to minister the gospel of reconciliation. They are to minister the blood of the

cross—His own blood; that is, they are to preach and set forth before the people the merits, the efficacy, the cleansing power, the redeeming grace, provided by the shedding of the blood of the Son of God for lost sinners.

"Would that every minister might realize the sacredness of his office and the holiness of his work, and show the courage that Elijah showed! As divinely appointed messengers, ministers are in a position of awful responsibility. They are to 'reprove, rebuke, exhort with all long-suffering.' In Christ's stead they are to labor as stewards of the mysteries of heaven, encouraging the obedient and warning the disobedient. With them worldly policy is to have no weight. Never are they to swerve from the path in which Jesus has bidden them walk. They are to go forward in faith, remembering that they are surrounded by a cloud of witnesses. They are not to speak their own words, but words which One greater than the potentates of earth has bidden them speak. Their message is to be, 'Thus saith the Lord.' God calls for men like Elijah, Nathan, and John the Baptist,—men who will bear His message with faithfulness, regardless of the consequences; men who will speak the truth bravely, though it call for the sacrifice of all they have." [13]

[13] *Prophets and Kings,* p. 142.

Chapter III

THE FOUNDATION

A STUDY of the principles upon which the church of Christ is established is fundamental. "Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11. A careful study of the words of Jesus to Peter as recorded in Matthew 16:13-18 are worthy of the deepest study. In response to Peter's confession, "Thou art the Christ, the Son of the living God," "Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build My church; and the gates of hell shall not prevail against it."

It was not any human wisdom that Peter possessed above other men that enabled him to discern the divinity of the Christ. It was not flesh and blood that revealed it to him, said Jesus. The human mind cannot "by searching find out God." His judgments are unsearchable, "His ways past finding out." Peter's understanding came through divine revelation. Jesus declared to him that it was the Father who had spoken to his heart and revealed to him the identity of the Christ of God, the Messiah.

A Rock Foundation

We find, then, in the words of Christ to Peter three outstanding points: First, a divine revelation making known

the divinity of the Son of God, the Saviour of men; second, the divine gift of living faith that enabled Peter to comprehend and believe; and, third, Peter's confession of Jesus.

"The truth which Peter had confessed, is the foundation of the believer's faith. It is that which Christ Himself has declared to be eternal life. . . .

"Peter had expressed the truth which is the foundation of the church's faith. . . . The Rock of faith is the living presence of Christ in the church. Upon this the weakest may depend. . . . The Lord 'is the Rock, His work is perfect.' 'Blessed are all they that put their trust in Him.' "[1]

The statement of Jesus, "Thou art Peter, and upon this rock I will build My church," introduces the use of two Greek words concerning which there has been no end of controversy during the centuries. In this study of the foundation of the church, it is well that we understand clearly the difference between these words and their application.

Speaking to Peter, the Saviour said, "Thou are Peter." The original word in the Greek is *Petros.* Its definition is: "A piece of rock; a stone; a single stone; movable, insecure, shifting, or rolling." Peter was not the rock upon which the church was established.

The words of Jesus, "Upon this rock," introduce another word used in the original, *Petra,* which is used in this text as "this rock." This word *Petra* is defined as: "Rock; a cliff; a mass; a projecting rock; mother rock; huge mass; solid formation. Fixed; immovable; enduring." It was by this term that Jesus referred to Himself. "He is the Rock, His work is perfect." Deut. 32:4. And in verse 15 He is referred to as "the Rock of his salvation." Isaiah declares, "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious

[1] *The Desire of Ages,* pp. 412-414.

cornerstone, a sure foundation." Isa. 28:16. David cried out, "Lead me to the Rock that is higher than I." Ps. 61:2. And Paul declares in 1 Corinthians 10:4 that the rock that followed Israel in the wilderness was a spiritual rock, "and that rock was Christ." Peter declares that He is "a living stone, . . . chosen of God, and precious." 1 Peter 2:4.

"Centuries before the Saviour's advent, Moses had pointed to the Rock of Israel's salvation. The psalmist had sung of 'the Rock of my strength.' Isaiah had written, 'Thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone, a sure foundation.' Peter himself, writing by inspiration, applies this prophecy to Jesus. He says, 'If ye have tasted that the Lord is gracious; unto whom coming, a living stone, rejected indeed of men, but with God elect, precious, ye also, as living stones, are built up a spiritual house.'

" 'Other foundation can no man lay than that is laid, which is Jesus Christ.' 'Upon this rock,' said Jesus, 'I will build My church.' In the presence of God, and all the heavenly intelligences, in the presence of the unseen army of hell, Christ founded His church upon the living rock. That rock is Himself,—His own body, for us broken and bruised. Against the church built upon this foundation, the gates of hell shall not prevail." [2]

The Foundation of Patriarchal Worship

Going back to the gate of Eden we find that in the revelation of the plan of salvation to our first parents these three fundamental principles are found: First, a revelation from God making known a divine Saviour in the promise of the "seed;" second, the gift of living faith that enabled the

[2] *Id.*, p. 413.

Eden family to believe and accept; and third, the confession or profession of that faith in the offering brought. Thus was established at the gate of Eden the true form of worship, the true church of God.

We find the same three principles in the experience of Noah. A divine revelation that made known a way for the preservation of his life and the life of his family, a living faith that enabled him to understand and believe, and the confession of that faith by his obedience in building the ark. Again he expressed his faith, following the flood, in the building of the altar, and thereby establishing in the earth the true worship of God.

The Foundation of the Church in the Wilderness

God gave to Moses a divine revelation. He manifested Himself to the shepherd of Midian in the burning bush. And again, by the divine miracle of the rod He revealed the true Deliverer, the Saviour, the Christ of God. It is a beautiful lesson, the lesson of the rod, which typified Christ Jesus. In Isaiah 11:1 the rod and the branch are both spoken of as springing out of the root of Jesse. In Zechariah 3:8 this rod is declared to be "My Servant." In Zechariah 6:12 He is said to be "the man whose name is The BRANCH." In Micah 6:9 His people were admonished to hear the rod; and in Micah 7:14, "Feed thy people with thy rod." In Jeremiah 23:5, 6 the name of the Branch is given, "THE LORD OUR RIGHTEOUSNESS."

In the Scriptures the serpent is used as a type of sin. (Rev. 12:9; Gen. 3:1; John 3:14.) The Lord said to Moses, "What is that in thine hand? And he said, A rod. And He said, Cast it on the ground. And he cast it on the ground, and it became a serpent. . . . And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a

rod in his hand." Ex. 4:2-4. In this we have the humiliation and sacrifice of the Son of God typified.

The Lord of glory, the rod of God, came to this earth, took upon Himself the likeness of sinful flesh and for sin condemned sin in the flesh; and because of the sins of mankind He suffered and died for our redemption. Following His resurrection He ascended to heaven. He was again clothed with the power and glory of the Godhead which He had laid aside when He became sin for us. Thus was He typified by the rod which became a serpent, and then became a rod again.

Moses was told by the Lord, "Take this rod in thine hand, wherewith thou shalt do signs." Ex. 4:17. From that time forth the rod was spoken of as "the rod of God." Ex. 4:20. It was through these divine revelations that God's plan for the deliverance of Israel was made known to Moses. His faith grasped the promises, and as he went into Egypt he proclaimed to all the children of Israel the God of Abraham, Isaac, and Jacob; and through him God wrought a great deliverance and brought them through the Red Sea and the wilderness to Sinai. There the church in the wilderness was founded upon the divine revelations given of God through Moses.

"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And, Let everyone that nameth the name of Christ depart from iniquity." 2 Tim. 2:19. These words were spoken in connection with a warning against apostasy. Paul connects the thought of faith's being overthrown with that of "the foundation of God [that] standeth sure."

We read in the "Testimonies:" "Jesus, our Advocate lives to make intercession for us. Whoever may deny the faith by their unholy lives, it does not change the truth into a lie. 'Nevertheless, the foundation of God standeth

sure, having this seal, The Lord knoweth them that are His.' "[3] Here the messenger of the Lord makes a direct connection between this thought of the "foundation of God" and the giving up of faith, or being moved away from the doctrines and the teachings of the truth of God's word to believe a lie.

We catch here a glimpse of an interpretation of that term "foundation" that leads us into the innermost chambers of the soul of the believer. As we think of the foundation of the church, that mighty rock upon which it is established, we think of the church of the living God as His body on earth, of which He is the head.

We are built up in Him a living temple. We are as lively stones and He the chief cornerstone, "in whom all the building fitly framed together groweth unto a holy temple in the Lord: in whom ye also are builded together for a habitation of God through the Spirit." Eph. 2:21, 22. We cannot think of the foundation apart from the superstructure. Nor can we think of the chief Cornerstone apart from those other stones which are joined with it, and which are united together and made secure and safe by it as a part of His spiritual earthly temple.

Of the people of God in all ages, Christ is the foundation. Of every hope, every comfort, every degree of happiness and every thrill of joy, He is the source. He is the foundation of all the promises that are contained in the covenant of grace. In Him His people securely rest; not fretfully, nor fearfully, nor unbelievingly, but in trust, in hope, in confidence, in blessed assurance; not moved, but established; not shifting, but secure; their feet standing on the eternal rock as revealed in the Scriptures of truth, their hearts held steadfast through living faith.

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[3] *Testimonies*, Vol. II, p. 490.

"Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone." Eph. 2:19, 20. It would seem that the foundation which the apostles and prophets laid was that system of doctrine, that basis of faith, which they declared in their preaching. Jesus Christ was the center, the power, the very life, of it all. They held Him before the world as the only Mediator between God and man, the only Saviour of the soul, the Head of the church. The faith of those to whom the apostle wrote was grounded on a doctrine of deliverance from sin through Him. To all those who believe it is the foundation of eternal hope; the assurance of everlasting salvation wrought by faith in Christ Jesus, the great foundation of the church.

We must therefore come directly to the conclusion that the foundation of the church of the living God is laid in the heart of every believer. It is Christ Jesus enthroned and reigning in the soul temple as Lord of the life that establishes the foundation of the church in the believer and establishes the believer in Him.

The apostle, in writing to the Ephesian brethren, said, "In whom also after that ye believed, ye were sealed with that Holy Spirit of promise." Eph. 1:13. As believers in Christ Jesus, we are here assured of our heavenly inheritance by the Spirit of the living God which He sheds abroad in us, thus sealing or confirming the soul in Him. The foundation of God is thus established in the heart by living faith. Christ Jesus is indeed the foundation of the church. Through faith in Him this foundation is laid in the heart of the believer. It enters into his life, changes his character, and delivers him from the guilt and power of sin. Only in this way can he have the assurance which nothing can

destroy, that he is Christ's and Christ is his, and that he is chosen and accepted of God in the Beloved.

NOTE 1: ARAMAIC

Classical Greek was the language of the classical period of Greece, and was preserved as the language of the scholars. The language of the New Testament was the Greek as spoken and written by the common people of the Graeco-Roman Empire in the first century A. D.

Aramaic was a language closely related to the Hebrew. After the captivity it displaced Hebrew as the spoken language of the Jews in Palestine.

John 1:42. "Cephas" is a transliteration of the Aramaic word used by Christ in naming Peter.

Matt. 16:18. There are two different words in the Greek text. Roman Catholics claim that the Aramaic was used by Christ, in which language the two words, "Peter" and "Rock," would be the same. However, in the Greek text two different Greek words are used.

(The above is a correct statement of facts.
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NOTE 2: SPEECH OF ARCHBISHOP KENRICK

"I beg you so far to indulge me, most eminent and reverend fathers, as to give me your calm attention while I say things which doubtless will not be agreeable to many of you. I am not about to set forth anything heretical or savoring of heresy (as the remarks of the archbishop of Dublin may have led you to fear), nor anything opposed to the principles of the faith, nor anything but what, so far as my slender abilities permit, I shall endeavor to sustain with solid argument. One thing I wish to give warning of: I speak for myself only, not for others; and I do not know but that what I am about to say may give dissatisfaction even to those with whom I take sides in the discussion of this question. If, in the course of my speech, I happen to speak too sharply on any point, remember and imitate the example of those leaders who were persuaded to patience by the famous saying, 'Strike, but hear.' I

shall pay due respect to Their Eminences the moderators of the congregation; but I will not be put down by commotions.

"The primacy of the Roman pontiff, both in honor and in jurisdiction, in the universal church, I acknowledge. Primacy, I say, not *lordship*. But that the primacy is vested in him as the successor of Peter, all the tradition of the church testifies, from the beginning. And on the sole strength of this testimony I accept it as an absolutely certain principle and dogma of faith. But that it can be proved from the words of Holy Scripture, by anyone who would be faithful to the rule of interpretation prescribed to us in that profession of faith which we have uttered at the opening of this council, and so often on other occasions, I deny. It is true that, following the principles of exegesis, I held the opposite view when I was writing the 'Observations' which the archbishop of Dublin has attacked so sharply. But on a closer study of the subject, I judge that this interpretation must be abandoned. My reason for this change of opinion is the following:

"The rule of Biblical interpretation imposed upon us is this: that the Scriptures are not to be interpreted contrary to the unanimous consent of the fathers. It is doubtful whether any instance of that unanimous consent is to be found. But, this failing, the rule seems to lay down for us the law of following, in their interpretation of Scripture, the major number of the fathers, that might seem to approach unanimity. Accepting this rule, we are compelled to abandon the usual modern exposition of the words, 'On this rock will I build My church.'

"In a remarkable pamphlet 'printed in *facsimile* of manuscript,' and presented to the fathers almost two months ago, we find five different interpretations of the word *rock*, in the place cited; 'the first of which declares' (I transcribe the words) 'that the church was built on *Peter*;' and this interpretation is followed by *seventeen* fathers—among them, by Origen, Cyprian, Jerome, Hilary, Cyril of Alexandria, Leo the Great, Augustine.

" 'The second interpretation understands from these words, "On this rock will I build my church," that the church was built on *all* the apostles, whom Peter represented by virtue of the primacy. And this opinion is followed by *eight* fathers—among them, Origen, Cyprian, Jerome, Augustine, Theodoret.

" 'The third interpretation asserts that the words, "On this rock," etc., are to be understood of the *faith* which Peter had professed—that this faith, this profession of faith, by which we believe Christ

to be the Son of the living God, is the everlasting and immovable foundation of the church. This interpretation is the weightiest of all, since it is followed by *forty-four* fathers and doctors; among them, from the East, are Gregory of Nyssa, Cyril of Alexandria, Chrysostom, Theophylact; from the West, Hilary, Ambrose, Leo the Great; from Africa, Augustine.

" 'The fourth interpretation declares that the words, "On this rock," etc., are to be understood of that rock which Peter had confessed, that is, *Christ*—that the church was built upon Christ. This interpretation is followed by *sixteen* fathers and doctors.

" 'The fifth interpretation of the fathers understands by the name of *the rock*, the *faithful* themselves, who, believing Christ to be the Son of God, are constituted living stones out of which the church is built.'

"Thus far the author of the pamphlet aforesaid, in which may be read the words of the fathers and doctors whom he cites.

"From this it follows, either that no argument at all, or one of the slenderest probability, is to be derived from the words, 'On this rock will I build My church,' in support of the primacy. Unless it is certain that by *the rock* is to be understood the apostle Peter in his own person, and not in his capacity as the chief apostle speaking for them all, the word supplies no argument whatever, I do not say in proof of papal infallibility, but even in support of the *primacy* of the bishop of Rome. If we are bound to follow the majority of the fathers in this thing, then we are bound to hold for certain that by *the rock* should be understood the faith professed by Peter, not Peter professing the faith."—*"The Vatican Council," American Tract Society, pp. 105-109.*

(This speech was prepared to be delivered at the Vatican Council of 1870 when the infallibility of the pope was under discussion. Matters were taking an unfavorable turn. Discussion was shut off, and this speech was not delivered, but was later printed.)

Chapter IV

THE CHURCH IN THE WILDERNESS

ORGANIZATION

WONDERFUL in its simplicity and completeness was the organization of the Israel of God. In their deliverance from Egyptian bondage, in the exact order in all their movements, in the thorough system by which they were governed, in the sanctuary and all its furnishings, in the sacrificial system, in the priesthood and its ministry, are seen the leadings and plan of the great "I Am." Nowhere in all the word of God do we find such a wonderful demonstration of God's divine order and system in dealing with His people. Nowhere in all the history of the nations of earth is there recorded so simple and yet so wonderful a system of government and service.

Principles Exemplified

In the study of the organization of the church of Christ today we find every principle of order, leadership, and authority exemplified in Israel of old. To understand clearly principles of church order as found in the apostolic church and now in the remnant church, we turn to the record of the Israel of God and the Lord's dealings with His people from Egypt to Canaan. A brief study of some of the high points in this wonderful experience will be helpful in our

study of the principles that underlie the church of the advent movement.

Under the leadership of Moses and Aaron, faith had been kindled in the hearts of enslaved Israel during the pouring out of the plagues in Egypt, and they had gradually assembled themselves in Goshen. It is evident from the brief references made to their exodus from the land of their bondage that some provision was made for the necessary organization and control of that vast multitude. It is evident that companies were formed and chosen leaders were appointed, for when the hour struck at midnight, Israel moved out of Goshen in an orderly fashion. We are told in Exodus 13:18 that "the children of Israel went up harnessed out of the land of Egypt," or as the margin puts it, "five in a rank." This would indicate order, organization, leadership.

The same thought is expressed in Exodus 12:51, where it is stated "that the Lord did bring the children of Israel out of the land of Egypt by their armies." And again in Exodus 6:26 the same thought is expressed: "Bring out the children of Israel from the land of Egypt according to their armies." And in chapter 12, verse 37, we learn that there were "about six hundred thousand on foot that were men, beside children," and besides the mixed multitude that went up with them. There were flocks and herds, "even very much cattle." In Numbers 33:1 it is said: "These are the journeys of the children of Israel, which went forth out of the land of Egypt with their armies under the hand of Moses and Aaron."

These scriptures clearly and strongly indicate organization, control. The whole multitude was organized into companies under appointed leaders. Israel was not permitted to go forth out of Egypt as a motley mob, an unorganized, undirected multitude without order or system.

Under Leadership of Moses

Moses was their leader, assisted by Aaron, his brother. Moses was a great leader, a learned man, a man "mighty in words and in deeds." Pharaoh, his foster grandfather, had given to him, as the prospective ruler of Egypt, the highest degree of civil and military training that it was possible for him to obtain. His education and training were such as to prepare him for the high office that he was intended to occupy as the ruler of all Egypt.

As a man of ability and wisdom and great learning, he was an outstanding favorite in the Egyptian court and was admired and accepted by the military leaders of the nation. Not only was he gifted as a born leader, but the God of Israel had especially endowed him with wisdom, leadership, and judgment that qualified him to perform a more difficult task than he would have found on the throne of Egypt.

Moses is outstanding among the men of all ages. He was the greatest historian the world has ever known, the greatest educator, the greatest legislator and lawgiver, the mightiest general. His efficiency and organizing ability were demonstrated in his leadership of the children of Israel from Goshen in Egypt to the borders of the Promised Land. Deep humility characterized this man whom God so highly honored and so mightily used. He chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Heb. 11:25.

Although Moses was the visible leader of Israel—God's mouthpiece through whom the Lord made known His will and His ways and His law—there was constantly an invisible leader of God's chosen people; for had He not promised Moses, "My presence shall go with thee," and had He not given the assurance, in the miracle of the rod, that He Himself would be the deliverer of Israel?

We read it in Exodus 13:21, 22: "The Lord went before

them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people." The pillar of cloud and fire was the standard of Jehovah, their invisible leader. The standard or ensign was before them all the days of the years of their journeys. The Lord never forsook His people. The pillar of cloud by day served as a protection from the burning heat of the desert; at night it became a pillar of fire, illuminating their encampment.

In the organization of Israel in the wilderness we find the standards of families and tribes often referred to. We note it as we come to a study of the order of the camp of Israel, and we shall see that the Lord Jehovah who was in the midst of His people had His own ensign or standard—the pillar of cloud by day and the pillar of fire by night.

Jethro's Counsel

Shortly after the arrival of Israel at the mount of God, Jethro, Moses' father-in-law, came, bringing with him Moses' wife and his two sons. On the occasion of this visit, "Moses told his father-in-law all that the Lord had done unto Pharaoh and to the Egyptians for Israel's sake, and all the travail that had come upon them by the way, and how the Lord delivered them. And Jethro rejoiced for all the goodness which the Lord had done to Israel, whom he had delivered out of the hand of the Egyptians. And Jethro said, Blessed be the Lord, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians. Now I know that the Lord is greater than all gods: for in the thing wherein they dealt proudly He was above them. And Jethro, Moses' father-in-law, took a burnt offering and sacrifices for God: and Aaron came, and all the

elders of Israel, to eat bread with Moses' father-in-law before God." Ex. 18:8-12.

It is evident that this was a very important occasion. Jethro, the priest of Midian, was no doubt recognized as a distinguished visitor. It is evident, too, that he was a man of God. He was acquainted with Jehovah, and the Lord used him to give counsel to Moses in regard to further steps in the organization of Israel and in simplifying the work of governing and teaching so great a people.

The Lord had greatly honored Moses; He had wrought wonders by his hand. Yet Moses was not above taking counsel from others. Gladly he listened to the counsel of Jethro, who was solicitous for Moses' health and strength. When Jethro saw that Moses was carrying a burden that would surely wear him out and that he did not have the time or the physical strength to perform alone, he advised the dividing of responsibility, the enlargement of leadership, and the placing of burdens and authority upon others.

Division of Responsibility

It seems clear that the Lord was leading Jethro and speaking through him in this counsel. He did not advise that Moses should abdicate his position or his relationship to the Lord God or to his people. The counsel was that Moses should be "for the people to Godward, that thou mayest bring the causes unto God;" but, that he might be helped in the bearing of so great a responsibility of judging this vast multitude, he was advised to provide from among all the people "able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens: and let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it

be easier for thyself, and they shall bear the burden with thee." Ex. 18:21, 22.

Jethro, as a true counselor of God, made it clear to Moses that if God commanded him to do this thing and to accept this counsel, then he should be able to endure. "So Moses hearkened to the voice of his father-in-law, and did all that he had said. And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens." Ex. 18:24, 25.

"They judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves." Ex. 18:26. Moses was to continue to be the great teacher of Israel in the matter of ordinances and laws —in all the way in which they must walk and the work that they must do. This arrangement not only brought relief to Moses, but it resulted in a more nearly perfect order among Israel.

The Lord through Moses admonished these rulers or judges to "judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's: and the cause that is too hard for you, bring it unto me, and I will hear it." Deut. 1:16, 17.

In putting this plan into execution and selecting these men who were to stand as rulers throughout Israel, Moses told the people: "Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you." Deut. 1:13. An interesting and important principle is introduced here. The people themselves nominated their own rulers, and Moses appointed them or clothed them with authority; for we must ever remember that the church in the wilderness was a theocracy.

Counselors in Leadership

It was not long until (because of the murmurings of the people and their lusting for the fleshpots of Egypt) Moses cried mightily to God in his extremity and grief. He told the Lord that he was unable to carry any longer the responsibility that was upon him. It was then that the Lord directed Moses: "Gather unto Me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone." Num. 11: 16, 17.

The men who composed this council of seventy, afterward known as the Sanhedrin, were the outstanding men among all the elders of Israel—not only men advanced in years, but men of dignity and sound judgment and long experience. Thus we have the division of responsibility in the leadership and the administration of Israel in the wilderness. First, was Moses to Godward; then came the priests, who consulted the Lord in the sanctuary; following these were the chiefs or princes over the tribes, of which there were twelve; under these came captains of thousands and captains of hundreds and captains of fifties and captains of tens. It is evident, too, that, in addition to these, there were special officers with special duties.

The placing of responsibility upon such a large force of men who were chosen as leaders is emphasized when we stop to enumerate them as best we can. First, there was one ruler over every ten; there were six rulers over every fifty; 13 rulers over every 100; 131 over every 1,000; 78,600 over the 600,000 men (if we count only the men of

Israel); then there were the 70 elders, the 12 princes of tribes—a total of 78,682 rulers, judges, and leaders upon whom the Lord placed varying degrees of responsibility to assist Moses in the judging and directing of His people Israel. Truly this was a wonderful division of the responsibility of leadership!

Chapter V

THE CHURCH IN THE WILDERNESS

ENCAMPMENT

The Order of the Encampment of Israel

THE camp of Israel was arranged in exact order. It was laid out around the tabernacle which stood in the center. Next to the tabernacle the Levites, who had charge of the sanctuary, were to "pitch round about the tabernacle," that no wrath should come upon "the congregation of the children of Israel." Num. 1:53. The Levites were separated into three divisions, the descendants of the three sons of Levi, respectively. In front of the tabernacle, which faced the east, were the tents of Moses and Aaron. On the south were the Kohathites; on the west were the Gershonites; and on the north were the Merarites. (Num. 3:23, 29, 35, 38.) Thus the tabernacle was surrounded on all four sides by the Levites.

Outside the encampment of the Levites were arranged the twelve tribes in their encampments. They were to pitch their camps afar off from the tabernacle outside and beyond the camps of the Levites. There were four grand divisions of Israel. On the east was the division of Judah, consisting of Judah, Issachar, Zebulun. On the south was the division of Reuben, composed of the tribes of Reuben, Simeon,

Gad. On the west came the division of Ephraim, composed of the tribes of Ephraim, Manasseh, Benjamin. On the north was the division of Dan, composed of the tribes of Dan, Asher, Naphtali.

Thus the camp of Israel was separated into four great divisions, each division having its appointed place or position in the encampment: In the center, the tabernacle; next round about the tabernacle the priests and Levites; then outside that and afar off were the twelve tribes. The mixed multitude was not permitted to pitch their tents among the tribes of Israel, but they were to encamp outside the encampment of the twelve tribes.

Standards

We learn in Numbers 1:52 that "the children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard, throughout their hosts." And in Numbers 2:2 we are told that "every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: far off about the tabernacle of the congregation shall they pitch."

So every family had a standard or an ensign, and then each household had an ensign. Each individual was counseled to pitch by his own ensign or standard and in that section of the camp that was allotted to his father's house. Thus we see that in a definite way the strictest and most careful order was maintained. No member of one tribe was allowed to pitch his tent over in the territory allotted to another tribe. No member of a family was allowed to move over and pitch his tent in the midst of another family. Each was under the strictest obligation to pitch by his own standard.

When Israel was called to move its place of encampment, every tribe was assigned its exact position and place in the columns of Israel. Each individual was to march beside his

own standard; and when camp was pitched again he was to pitch by his own standard with the ensign of his father's house. It is interesting to note the order in which Israel moved forward. The orders were given through the signals sounded by the trumpeters; and when the trumpet sounded, every individual family and tribe struck camp and prepared to move.

The Levites immediately took charge of the taking down and packing of the tabernacle preparatory to moving; and to each family was assigned a specific responsibility in the bearing of the tabernacle. Israel moved in exact order under the direction of the leader as given through the trumpeters. The division of Judah, with its particular ensign and the ensigns of the different tribes, and the ensign of each family, was in the vanguard. They led the way. Then Reuben followed as the second grand division. Then came the Levites with the tabernacle. Next came Ephraim as the third division. Then came the division of Dan as the last in the movement of Israel. As the pillar of cloud lifted from above the sanctuary, Israel prepared to move. As the cloud settled again, Israel encamped.

God is a God of order; and in all His dealings with Israel in the wilderness the most exact and intelligent system was established and observed. There was to be no failure to comply with the instructions given. If there was, it was punishable by death. It is evident from the organization of the camp of Israel and from the carrying out of every detail of the divine provisions in all their movements that the Lord Jehovah was in the midst of His people.

NOTE 1: *The Camp.* Numbers 2

"The second chapter is devoted to the arrangement of the camp and the position of the various tribes on the march. The front is eastward, and Judah has the post of honor in the van; at its head

Naashon, son of Amminadab. Issachar and Zebulun, closely associated with Judah in the genealogy as descended from Leah, are the others in front of the tabernacle. The right wing, to the south of the tabernacle, is composed of Reuben, Simeon, and Gad, again connected by the hereditary tie, Gad by descent from the 'handmaid of Leah.' The seniority of Reuben is apparently acknowledged by the position of the tribe at the head of the right wing, which would sustain the first attack of the desert clans; for dignity and onerous duty go together. The rear is formed by Ephraim, Manasseh, and Benjamin, connected with one another by descent from Rachel. Northward, on the left of the advance, Dan, Asher, and Naphtali have their position. Standards of divisions and ensigns of families are not forgotten in the description of the camp; and Jewish tradition has ventured to state what some of these were. Judah is said to have been a lion (compare 'the lion that is of the tribe of Judah,' Rev. 5:5 [A. R. V.]); Reuben, the image of a human head; Ephraim, an ox; and Dan an eagle. If this tradition is accepted, it will connect the four main ensigns of Israel with the vision of Ezekiel in which the same four figures were united in each of the four living creatures that issued from the fiery cloud."—*The Expositor's Bible, Book of Numbers, 27.*

NOTE 2: *Examples of the Exercise of Authority*

BLASPHEMY. Lev. 24:10-14.

"On one occasion the son of an Israelitish woman and of an Egyptian, one of the mixed multitude that had come up with Israel from Egypt, left his own part of the camp, and entering that of the Israelites, claimed the right to pitch his tent there. This the divine law forbade him to do, the descendants of an Egyptian being excluded from the congregation until the third generation. A dispute arose between him and an Israelite, and the matter being referred to the judges was decided against the offender.

"Enraged at this decision, he cursed the judge, and in the heat of passion blasphemed the name of God. He was immediately brought before Moses. The command had been given, 'He that curseth his father, or his mother, shall surely be put to death;' but no provision had been made to meet this case. So terrible was the crime that there was felt to be a necessity for special direction from God. The man was placed in ward until the will of the Lord could be ascertained. God Himself pronounced the sentence;

by the divine direction the blasphemer was conducted outside the camp, and stoned to death. Those who had been witnesses to the sin placed their hands upon his head, thus solemnly testifying to the truth of the charge against him. Then they threw the first stones, and the people who stood by afterward joined in executing the sentence."—*"Patriarchs and Prophets," pp. 407, 408.*

SABBATHBREAKING. Num. 15:32-36.

"Soon after the return into the wilderness, an instance of Sabbath violation occurred, under circumstances that rendered it a case of peculiar guilt. The Lord's announcement that He would disinherit Israel, had roused a spirit of rebellion. One of the people, angry at being excluded from Canaan, and determined to show his defiance of God's law, ventured upon the open transgression of the fourth commandment, by going out to gather sticks upon the Sabbath. . . . The act of this man was a willful and deliberate violation of the fourth commandment,—a sin, not of thoughtlessness or ignorance, but of presumption.

"He was taken in the act, and brought before Moses. It had already been declared that Sabbathbreaking should be punished with death; but it had not yet been revealed how the penalty was to be inflicted. The case was brought by Moses before the Lord, and the direction was given. 'The man shall be surely put to death; all the congregation shall stone him with stones without the camp.' The sins of blasphemy and willful Sabbathbreaking received the same punishment, being equally an expression of contempt for the authority of God."—*"Patriarchs and Prophets," pp. 408, 409.*

Chapter VI

THE CHURCH IN THE WILDERNESS

THE SANCTUARY AND THE PRIESTHOOD

The Sanctuary

ALL God's dealings with Israel centered in the sanctuary and its service. Everything that pertained to their well-being, to the enforcement of civil, sanitary, and religious laws, bore a direct relationship to the sanctuary service. As has been noted in the arrangement of the camp and in the journeyings of the children of Israel, the sanctuary was central. Everything was arranged in exact order as it related to the location and the moving of the sanctuary.

"God presented before Moses in the mount a view of the heavenly sanctuary, and commanded him to make all things according to the pattern shown him. All these directions were carefully recorded by Moses, who communicated them to the leaders of the people." [1] The smallest detail in regard to the construction and the setting up of the tabernacle was most carefully observed. Six months were required to complete the preparation and erection of the tabernacle. The exact dimensions of every board, the form and design of every socket, and the color, fabric, and handiwork of

[1] *Patriarchs and Prophets*, p. 343.

every curtain, were all designed of God and revealed to Moses.

The minutiae of all the instruction pertaining to this wonderful edifice and the carefulness with which all things were wrought, emphasize the exactness and the importance of the Lord's requirements. The sanctuary was to be the dwelling place of God, His earthly temple. No neglect or disregard of the divine plan was to mar the Lord's abiding place.

The tabernacle proper was about fifty-five feet long, eighteen feet wide, and eighteen feet high. It was divided into two apartments. The first apartment was called the holy place, and the second apartment was spoken of as the most holy place. Furniture of special design was provided in harmony with the pattern shown Moses in the mount. In the first apartment was the candlestick on the left, the table of shewbread on the right, and the altar of incense just before the veil that separated the holy place from the most holy.

Within the veil was the ark of the covenant, containing the law of Jehovah. Above the ark was the mercy seat where the holy Shekinah, the divine presence of Jehovah, abode and was manifested. At either end of the ark were cherubim with outstretched wings, looking down upon the mercy seat. In the holy of holies was "centered the symbolic service of atonement and intercession, and which formed the connecting link between heaven and earth." [2]

Surrounding the tabernacle was a court enclosed by pillars or columns to which curtains were hung, forming a wall completely surrounding the tabernacle. The court and the tabernacle faced the east. At the entrance of the court was a curtain. At the entrance of the holy place was a curtain,

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[2] *Id.*, p. 348.

and between the holy and the most holy places was another curtain. In the court just inside the entrance was the brazen altar, and between this brazen altar and the entrance to the holy place was located the laver. The most exact order, the most scrupulous care in the smallest detail, were observed in all this preparation.

The Priesthood

The tribe of Levi was set apart by the Lord for the service of the sanctuary. Because of the integrity and fidelity of the Levites in adhering to the service of God and in executing His judgments when Israel apostatized at the time of the making of the golden calf while Moses was in the mount, this distinctive honor was bestowed upon Levi. They were to have full charge of the sanctuary and its furniture, and they were to bear it in the moving of the camp of Israel and were to erect it at the new place of encampment. They were also to attend upon the priests in their ministration, but they were not to sacrifice or to burn incense, nor were they to see the holy things at the time of moving the sanctuary until they were covered by the priests. Theirs was an important service; and they were given as an inheritance the tithe of the other tribes of Israel.

Of the tribe of Levi the house of Aaron was chosen for the priesthood. They only were to minister in the sanctuary and to make atonement for the sins of the people by the offering of the blood of the sin offering. Aaron and his sons were anointed to the priesthood and consecrated to their holy office by Moses, serving as the minister of God, who also sanctified the sanctuary, dedicating it to the service of God when it had been completed. God accepted the sacred edifice by the signal manifestation of His divine presence in filling the sanctuary with His glory, so that no man could enter. Even Moses was not able to approach. From that

day forward the holy Shekinah was above the mercy seat, and the pillar of cloud was above the sanctuary in the sight of all Israel.

In keeping with the sacredness of their holy office, special garments were provided for the priesthood, Aaron the high priest being robed more gorgeously than the other priests. Every detail of the priests' garments was given to Moses most minutely; and every garment was made exactly in harmony with the Lord's instructions. The high priest's beautiful outer robe was ornamented at the bottom with golden bells and pomegranates of gorgeous color.

It was the high priest who wore the ephod over this garment. It was held in place by gold-embroidered shoulder pieces set with onyx stones bearing the names of the twelve tribes of Israel, and over this ephod was the breastplate, which was the most sacred of all his vestments. It was suspended from the shoulders by cords of blue fastened in rings of gold. At the right and at the left were two large stones known as Urim and Thummim by which the will of God was made known through the high priest. When inquiry was made of God, the halo of light encircled the precious stone at the right which indicated an affirmative answer, or a shadow hovered around the stone at the left which indicated a negative answer. Thus God through the priesthood counseled Israel.

The Remission of Sins

It would be interesting to note the many details connected with the building of the sanctuary, its furniture, and its services, as well as the ministry and work of the priesthood, but space will not permit. We wish, however, to emphasize the ministry for the remission of sins. There were many offerings that were made and many regulations governing them, but we will call attention to two.

The most important part of the daily ministration in the sanctuary for putting away of sin was the service performed in behalf of the individual. The repentant sinner was to bring for his sin an offering to be sacrificed at the brazen altar in the court. He laid his hand upon the head of his offering, confessing over it his sins; then with his own hand he took the knife and slew the victim on the north side of the altar. As the blood gushed forth, it was caught in a basin by a priest, who sprinkled the blood upon the horns of the brazen altar. In the case of the sin offering by one of the common people the flesh was eaten by the priest. In the case of a priest or the whole congregation, the blood was carried into the sanctuary. By confession upon the head of the victim, the sins were in type transferred to the offering; and in the ministry of the blood and the eating of the flesh by the priest, the sins were borne into the sanctuary. Thus atonement was made for the repentant sinner by the priest's ministering the blood.

It was not sufficient that the victim should be slain. Expiation for sin was not completed when the victim was slain. The atonement was made by the ministry of the priest at the altar and in the sanctuary. Then was the sinner forgiven. However, though the sinner was freed from his sin, the sin was not finally disposed of by this ceremony.

The final disposition of sin was accomplished on the great Day of Atonement when the high priest made atonement for himself, for the priests, and for all the congregation of Israel by the blood of the goat that was chosen as the Lord's goat and by the bullock that was slain as a sin offering. This blood was borne into the most holy place of the sanctuary by the high priest on the Day of Atonement once each year. He sprinkled the blood upon the mercy seat for an atonement for all sins that had been transferred in type

to the sanctuary during the year through the daily ministration for sin.

Coming out of the most holy place bearing the sins of all the people, which by confession he had taken upon himself, he sprinkled the altar of incense with the blood, making atonement for it and for the holy place. Coming out to the brazen altar in the court he sprinkled that with blood, thus making atonement for the altar of sacrifice. Thus the entire sanctuary was cleansed of the sins of all Israel.

The high priest then laid his hands upon the head of the other goat, which was chosen for Azazel, and confessed upon it all the sins of all the people, which had been borne out of the sanctuary, thus in type transferring the sins to this living victim. Then this living goat was led away by the hand of a fit man into the wilderness. Thus all the sins were removed from the sanctuary and from Israel and from their encampment.

A Day of Judgment

The Day of Atonement was a day of judgment, a day of heart searching, a day when all Israel afflicted their souls and waited with anxious heart for the sound of the bells on the garments of the high priest as he came out from the sanctuary, that they might know that his ministry for their sins was accepted of God. In the service of the Day of Atonement the sins of all the people were finally disposed of, and full atonement was made for the Israel of God.

Through the sanctuary and its service, therefore, was established in the midst of Israel God's divine plan for the salvation of His people from the power and the guilt of sin through the ministration of the priesthood and the offerings that were offered. All this served unto the shadow and example of heavenly things.

The earthly sanctuary and its service, with the Aaronic priesthood and ministry, were typical of the heavenly sanctuary, where Christ, our Lord and great High Priest, ministers before God in behalf of His trusting, believing children. The heavenly sanctuary and its service, with the priesthood of Christ and His atonement for sin, constitute the very center, the very heart, of the teachings and faith of the remnant church.

We are living in the antitypical Day of Atonement, the time of the investigative judgment. Our great High Priest is performing in the heavenly sanctuary His closing work in its cleansing and the removal of sin. Soon He will complete His work of intercession. Soon the cases of all will be decided. Soon probation's hour will close and our Lord will come, not as a ministering priest, but as King of kings and Lord of lords, to execute judgment upon all the ungodly and to redeem and gather His blood-bought, sin-free children into His everlasting kingdom.

Truly the church in the wilderness, with its sanctuary, its priesthood, its daily and yearly ministry, stands out in the history of the work of God in this earth as distinctive and as a pattern, or type, of the apostolic church and the remnant church in these last days.

Chapter VII

THE APOSTOLIC CHURCH

THE word "church" is found only twice in the four Gospels, both of these times in Matthew. It is found first in Matthew 16:18 in the words of Jesus, "Upon this rock I will build My church. The word occurs the second time in Matthew 18:17, where Jesus says, "If he [thy brother] shall neglect to hear them, tell it unto the church." It is evident that the church had been brought into existence and was known and recognized by the disciples at that time, though on just what occasion and by what means is not revealed.

The New Testament is silent regarding the steps taken or the procedure followed in the organization of the apostolic church, but there is abundant Scriptural evidence that it was established and that it grew rapidly and extended far during apostolic times. The church as such is mentioned 104 times in the New Testament.

The Jerusalem church was the first church concerning which we have any record. It is quite evident, therefore, that this was the parent church, and it was no doubt looked upon as a model for the organization of churches in other places where converts were won to the faith of the Lord Jesus.

Division of Responsibility

As a result of the preaching of the apostles under the Pentecostal outpouring of the Spirit, the church at Jeru-

salem was greatly enlarged. The record is that three thousand were converted in a single day. It soon became apparent to the apostles and was emphasized by the witness of the Spirit that there was urgent need of a division of responsibility and a strengthening of the organization of the parent church. Through the inspiration of the Holy Spirit the disciples recognized that they had reached a crisis in the experience of the infant church, and that in view of the rapid development and enlargement which had taken place there was a necessity for a further distribution of responsibility.

In a council meeting called by the apostles a plan for better organizing the work was laid before the believers. This resulted in the choosing and ordaining of seven deacons to assist the apostles in bearing the burdens that were so rapidly multiplying. The apostles instructed the brethren: "Look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." Acts 6:3. The men chosen were to be men filled with the Holy Ghost, men of wisdom, men of good report and of ability.

The multitude of believers (the church assembled, as we would understand it) was pleased with this arrangement. Stephen and Philip and five others were chosen; and when the apostles had set them before the congregation, they prayed and laid their hands on them and ordained them to the holy office. Thus the first step taken in that early church was for the enlargement of leadership and the division of responsibility. As the result of this step the word of God greatly increased and the disciples multiplied in Jerusalem greatly. "That this step was in the order of God, is revealed in the immediate results for good that were seen." [1]

[1] *Acts of the Apostles*, p. 89.

The Dispersion

Persecution and opposition against the saints of God quickly developed in Jerusalem. Stephen, one of the deacons, a man "full of faith and power, did great wonders and miracles among the people." Acts 6:8. The wrath of the enemy centered on Stephen, as a result of which, after he had witnessed to the truth and power of God in his closing testimony, he was stoned. Persecution rapidly increased against the church at Jerusalem, "and they were all scattered abroad throughout the regions of Judea and Samaria." Acts 8:1.

In this connection it is stated concerning Saul of Tarsus, who held the garments of those who stoned Stephen, "He made havoc of the church, entering into every house, and haling men and women committed them to prison." Acts 8:3. As a result of this experience the believers went everywhere telling the story of the gospel of Jesus, while the apostles continued in Jerusalem.

Such witness was not without immediate fruit. The record is that "Philip went down to the city of Samaria, and preached Christ unto them." Acts 8:5. A mighty work was wrought. Unclean spirits were cast out, and many were healed. There was great joy and rejoicing in the wonderful light and power of the gospel of the Lord Jesus. Thus Samaria heard the message.

Disciples went as far as Damascus, and there believers were raised up. On one of Peter's first missionary journeys he found saints at Lydda and also at Joppa and at Caesarea; and we are told in Acts 11:19-21: "Now they which were scattered abroad upon the persecution that arose about Stephen traveled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians.

preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord."

Next to the Jerusalem church, Antioch seems first in prominence and importance. The center of the work of the gospel for the Jewish nation was Jerusalem, but the gateway to the Gentile world seemed to be Antioch. It was from this church that the great missionary journeys in behalf of the Gentiles were launched. It was at Antioch that there were several who were blessed with the Spirit of prophecy and through whom the Lord spoke, giving instruction that the church should set apart Barnabas and Saul to the work unto which God had called them. They were ordained by the leaders of the church at Antioch in harmony with this divine instruction, and they were sent forth by the Holy Ghost through or under the authority of the Antioch church.

The Lord had in a signal manner blessed those men. They were men filled with the Holy Spirit. They had early received their commission as ambassadors of the cross from God Himself, but now as they were about to go out to an unbelieving and heathen world, the Lord saw fit to make provision that the seal and authority of His church should be given them. This experience, together with the ordaining of the seven deacons in Jerusalem, clearly establishes the fact that the Lord works through His appointed agency, His organized church.

The churches raised up in different places seem to have taken the names of the cities in which they were located, or in some cases the name of the person in whose house they met for worship. Thus we have the church at Antioch, the church at Thessalonica, the church at Corinth, the church at Cenchrea, the church at Babylon, the church of Ephesus; and then we have the seven churches referred to in Reve-

lation 2 and 3: Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, Laodicea. Paul speaks of the church in the house of Priscilla and Aquila (Rom. 16:3, 5), the church in the house of Archippus (Philemon 2), and in the house of Nymphas (Col. 4:15).

Again, the groups of churches came to be known by the names of the provinces in which they were located, as, the churches throughout Judea and Galilee or Samaria, the churches of Asia, the churches of Macedonia, Galatia, Syria, and Cilicia. As these churches were raised up and established in the faith, it is well to note that the apostles and those associated with them in bringing these churches into existence were very careful to surround them with the safeguards of church organization. They were duly and properly organized. Officers were appointed. Elders were chosen. Thus proper order and system were established and the work was conducted in a dignified, spiritual, and proper manner.

Paul was very jealous over the churches he was instrumental in raising up. On his heart continually was the burden of all these churches. He visited them and ministered to them and was careful to see that they were instructed and established in the faith. Even the weakest churches were not forgotten and were watched over tenderly.

It was not long until difficulty arose in the church at Antioch which, as we have noticed, was an important center as it related to the preaching of the gospel of Christ to the Gentile world. Certain Jewish believers came down from Jerusalem claiming that the Gentile converts should be circumcised and should keep the law of Moses. This led to no small controversy. A definite schism was threatened. After much counsel and prayer, it was decided to send delegates to Jerusalem to meet with the apostles and the leading brethren at the center of the work and lay before them this

important question, that wise decision might be made and that the church at Antioch and all other churches might be safeguarded against the dangers that threatened.

Not all the members of the church at Antioch went down to Jerusalem, but delegates were chosen from among the leading brethren to represent this church. Paul and Barnabas were included in this group. A council was called at Jerusalem. Representatives from other churches were present. The apostles and leading brethren at the center of the work were there. It was really a large and important conference. It took on the nature of a general council of the entire church. After due consideration was given the question, decision was made, and the findings were communicated to the church at Antioch and to all the other churches.

This was a very important meeting, not only because it had to do with the settlement of a thorny theological problem, but also because it was the means in the hands of God for the establishment in the apostolic church of certain broad, clear, fundamental principles of organization and administration which would be vital to the church of Christ to the end of time.

Thus we find well established and accepted in the apostolic church these fundamental principles: (*a*) ecclesiastical authority, (*b*) delegated authority, (*c*) representative government, (*d*) recognition of autonomy, limited and unlimited, (*e*) recognition of relationship to other congregations, the general interests of the whole body of churches, (*f*) the holding of general councils or conferences representing the entire sisterhood of churches. These principles are fundamental in the church of Christ today, as we shall notice as we study the remnant church.

Chapter VIII

LEADERSHIP

THE ability to lead, to direct, is not possessed by all men. Some men, however, are born leaders. There are those who are naturally "masters of assemblies." We see this even among children. There are children who are leading spirits among their playmates, taking the initiative in sport or mischief, and exercising a controlling and directing influence upon their associates.

It is every man's privilege by study and discipline to develop many of those qualities and abilities which he may not possess naturally. It is possible for the average man, by careful observance of well-defined principles, to develop the qualities of leadership, and it is the duty of every man who bears any responsibility in the Lord's work to put forth earnest endeavor to do so.

The following are some of the qualifications essential to leadership in the church of Christ. A leader should be a man of large faith, one who knows how to rely upon God, and without discouragement, doubt, or fear, to hold on to His promises in living faith. He should be a man of prayer, a man who knows the value and power of prayer, one whose heart is in tune with God and who knows how to commune with heaven. True godliness should characterize his life. He should ever seek to build himself up in the faith, in the word of God, and in a knowledge of the truth. He should

have a clear understanding of God's purposes for His people. Therefore, he should be a careful, earnest Bible student.

Clear Vision

A true leader is a man with vision—clear, farseeing vision. He will have the spirit of discernment and will be able to anticipate the needs of the church of God for the immediate future. Not only will a man with such a vision see the needs of the work in his own local church and in the home field, but he will appreciate and understand the needs of the world work. Leaders today must be men who know what Israel ought to do. A man is just what his vision is.

Without a vision there is no burden.
Without a burden there is no sacrifice.
Without a sacrifice there is no reward.

With the thought of clear vision we must connect the thought of definite conviction. Nothing is more pitiful in a leader than a lack of conviction. Many things contribute to this which we will not enumerate here. We do, however, wish to emphasize the positive. A successful leader must be a man of definite, clear, strong conviction; and he must have the courage of his conviction—valiant to stand for the right, earnest in giving a strong leadership to the church of Christ in its mighty task.

It is necessary that a leader be a man of high ideals, a man whose purity of life and nobility of character lift him far above the sordid, questionable things of this life. His conversation will be clean, uplifting. His example will be above question. He will always be found standing for the right. A true leader—a leader after God's order—is a man whose heart is kind and sympathetic. He is considerate of others. He will not be high-headed or austere.

A leader after God's own heart will not assume a "bossy" spirit and attitude toward those with whom he is associated

and whose work he is directing. The lofty look, or pride of opinion, will not characterize his leadership. He will not be carrying about a false dignity, but in the spirit of true humility and meekness he will fill his place as a leader, winning the confidence and support and the love and good will of all with whom he comes in touch and who are called to labor under his direction. Such an attitude will inspire co-operation.

Inspire Confidence

The true leader must have confidence—first in God, then in the message, in his particular branch of work, in others, in himself. He will have confidence in his brethren and in their ability to do things. He will with understanding and large heartedness grant to every worker the privilege of doing his own thinking, of exercising his own judgment and his own initiative. Such confidence as this begets confidence. Under such an influence men grow and develop strength.

A union mission superintendent once said to an associate worker: "My brother, I like you, and I would like to tell you why I like you. I like you because someway I am under the impression that you like me. And because I believe that you like me, I like you; and because you like me and I like you, I find pleasure in working with you. I like to co-operate with you." There is something about the human heart that appreciates kindness, friendship, and confidence; and we repeat, confidence begets confidence.

Balanced Judgment

A leader to be successful must be balanced in judgment. There are times when men holding positions of responsibility must decide important matters alone. A balanced judgment under such circumstances is of great value. A leader must be deliberate, careful, clear in his decisions and actions.

He must by all means avoid the danger of snap judgment. "He that answereth a matter before he heareth it, it is folly and shame unto him." Prov. 18:13. It is always regrettable when men who are bearing responsibility in the cause of God become known as men of snap judgment—quick to decide, quick to speak, hasty in decision before giving thorough study and painstaking investigation and consideration. Some of the most serious mistakes have been made because of this manifest weakness in certain leaders. It requires patience and tact and wisdom to hear a matter fully, reserving judgment until the whole case is known.

The story comes out of the first World War of a young sergeant, directing traffic at a certain intersection of important highways. His orders were to keep traffic moving and keep the highway leading to the front free of all traffic, for an important reinforcing division was coming through very shortly. Before this division arrived the young officer was informed that the tide of battle had turned. Strong reinforcements had enabled the enemy to push forward, taking possession of the entire field. The officer knew at once that if he allowed his division to go forward, they would be annihilated.

Without any superior officer to counsel with, with no orders from anywhere, this young sergeant took the situation into his own hands. As the column advanced, he turned at a right angle down a main highway that took them out of the zone of danger. In doing this he was disobeying strict military orders. He expected to be court-martialed for assuming such responsibility. Instead, the young man was commended, recommended for military honor, and advanced to a lieutenancy. That boy was a boy of balanced judgment, of clear, careful decisions. He was able to weigh an important matter, and was willing to assume responsibility.

There is need of optimism, not the visionary, speculative

kind; but a leader should be able to see the possible. While measuring carefully every unlikely feature, he should recognize opportunities and move forward in strength.

A successful leader should be a man of experience. A personal and successful experience in the line of work which he is directing always makes for strength in a leader. Experienced leaders, tried men, are greatly needed in the work of God today.

Organizing Ability

A real leader is possessed of the ability to organize. He He should know how to organize his own work. This will be demonstrated by the way in which he conducts himself and prosecutes his work from the very beginning of his experience. He should be systematic, thorough, and painstaking. Not only should he be able to organize his work and lay out the program for his own labors, but he should know how to counsel with those who are associated with him and under his direction in arranging their work. In assigning territory and responsibility, he should know how to measure the possibilities of every proposition.

The ability properly to estimate or appraise men is a rare gift. We have seen many sad mistakes made by leaders in the choice of men because the one called was wholly unfitted for the position or the responsibility in which he was placed. There is grave danger that friendship and favoritism will influence in such choice. These should have no place in the decisions of any leader. The sterling qualities of a man, his ability to do a given work, and his loyalty and devotion to the cause are factors that should govern a leader in his choice of men.

Apt to Teach

The ability to teach others is of vital importance in a leader. Some men can do a thing and do it well, but they

do not have the gift of telling others how to do it. They cannot explain or instruct. They are not trainers. They are not developers of men. Such cannot be successful leaders. A leader must be an instructor. He must be able to impart and direct in any work. With this ability to teach others he must possess the ability of putting others to work.

In "Gospel Workers"[1] the experience is related of a foreman who labored hard to do a certain piece of work while five or six workmen stood by and watched him. The employer came around. He saw what the foreman was doing and immediately discharged him, telling him that he was hired to direct the six men and keep them at work, but he had let the six men stand idle while he did the work. The ability to put men to work in an able, skillful, successful way is a quality necessary in a leader.

Then, again, a leader must be thorough in all things. Thoroughness does not necessarily mean the squandering of time or spending too much time in doing a given thing, but it does mean that when a thing is done it is done thoroughly, ably, and efficiently. In order that this may be accomplished, it is necessary that a leader should study a problem to its end and have an understanding of what is to be undertaken before he goes into it.

A leader must be constant—have plenty of stick-to-itiveness. He must be studious, not afraid to tax his mental powers in study—earnest, prayerful study. One who is mentally lazy can never be a successful leader. He must be industrious. Withal, he must be tactful and considerate of others. He must inspire and encourage men to consecrate themselves to the work. He should be a recruiter.

The qualifications needed in a leader are enumerated in these words from "Gospel Workers:"

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[1] *Gospel Workers*, p. 197.

"The laborer for souls needs consecration, integrity, intelligence, industry, energy, and tact. Possessing these qualifications no man can be inferior; instead, he will have a commanding influence for good." [2]

"Men of tried courage and strong integrity are needed for this time, men who are not afraid to lift their voices for the right. To every laborer I would say, In all your official duties let integrity characterize each act." [3]

"Some have no firmness of character. Their plans and purposes have no definite form and consistency. They are of but little practical use in the world. This weakness, indecision, and inefficiency should be overcome. There is in true Christian character an indomitableness that cannot be molded or subdued by adverse circumstances. We must have moral backbone, an integrity that cannot be flattered, bribed, or terrified." [4]

"Many claim that a position of trust in the church gives them authority to dictate what other men shall believe and what they shall do. This claim God does not sanction." [5]

Danger in Authority

A word of warning and counsel should be spoken concerning the danger there is in the exercise of authority. Every man holding a position of responsibility is clothed with a certain degree of authority. The authority of a position or office goes with the appointment of a man to that office and is his to exercise; but there are dangers connected with the exercise of even a limited degree of authority. The principles laid down in this chapter, if carefully observed, will, we believe, safeguard any man against the dangers of a wrong exercise of authority. However, to

[2] *Id.*, p. 111.
[3] *Id.*, p. 141.
[4] *Id.*, pp. 290, 291.
[5] *The Desire of Ages*, p. 414.

illustrate the danger and emphasize what the wrong use of authority means, we quote the experience of Andrew Carnegie:

"Yes, I believe with Andrew Carnegie that 'only experience teaches the supreme force of gentleness,' and right here let me quote this interesting story from his early experiences:

" 'The superintendent, Mr. Scott, wished to travel for a week or two, and asked authority to leave me in charge of the division. Pretty bold man he was, for I was then not very far out of my teens. It was granted. Here was the coveted opportunity of my life. With the exception of one accident caused by the inexcusable negligence of a ballast-train crew, everything went well in his absence. But that this incident should occur was gall and wormwood to me. Determined to fulfill all the duties of the station, I held a court-martial, examined those concerned, dismissed peremptorily the chief offender, and suspended two others for their share in the catastrophe.

" 'Mr. Scott after his return, of course, was advised of the accident, and proposed to investigate and deal with the matter. I felt I had gone too far, but, having taken the step, I informed him that all that had been settled. I had investigated the matter and punished the guilty. Some of those appealed to Mr. Scott for a reopening of the case, but this I never could have agreed to, had it been pressed. More by look, I think, than by word, Mr. Scott understood my feelings upon this delicate point, and acquiesced.

" 'It is probable he was afraid I had been too severe, and very likely he was correct. Some years after this, when I myself was superintendent of the division, I always had a soft spot in my heart for the men then suspended for a time. I had felt qualms of conscience about my action in this, my first court. A new judge is very apt to stand so

straight as really to lean a little backward. Only experience teaches the supreme force of gentleness. Light but certain punishment, when necessary, is most effective. Severe punishments are not needed, and a judicious pardon, for the first offense at least, is often best of all.'

"What a lesson to us all! And coming from one of the greatest manufacturers who ever lived. And he wrote this near the close of his most eventful life.

"What was it that upset Mr. Carnegie? Just the thing that upsets you and me and others, and that is—'our authority.' It is one of the main things that makes work hard and disagreeable. Nobody has expressed this so beautifully as Robert Ingersoll in that remarkable tribute to Abraham Lincoln:

" 'Nothing discloses real character like the use of power. It is easy for the weak to be gentle. Most people can bear adversity. But if you wish to know what a man really is, give him power. "This is the supreme test." It is the glory of Lincoln that, having almost absolute power, he never abused it, except on the side of mercy.' " [6]

[6] Eugene Wera, *Human Engineering*, pp. 86, 87.

Chapter IX

EFFICIENCY

THIS movement is a spiritual movement. The ministry of this movement is a spiritual ministry. Every phase, every feature and department, in the organized work of the remnant church is pre-eminently a spiritual work. The high calling of God in Christ Jesus is that men may be saved by His grace. We have no other business in this life than to exalt the Saviour and to advance His kingdom and build up His church. He has made us co-workers with Himself, and our sufficiency is of Him. Jesus declared to His disciples, "As My Father hath sent Me, even so send I you." As workers we are sent into God's vineyard to do His work; and we must ever keep in mind that it is God's work.

It is necessary that as ambassadors of Christ, those to whom He has committed the work of heralding the last message of mercy to the world, we shall be efficient in our labors—that is, each should have the quality of being efficient, the power to produce the effect intended. The measure of efficiency of which each stands in need is promised us:

"Fear not that He will fail of fulfilling His promise. He is eternal truth. Never will He change the covenant He had made with those who love Him. And He will bestow upon His faithful servants the measure of efficiency that their need demands." [1]

[1] *Prophets and Kings,* pp. 164, 165.

"A man will gain power and efficiency as he accepts the responsibilities that God places upon him, and with his whole soul seeks to qualify himself to bear them aright. However humble his position or limited his ability, that man will attain true greatness who, trusting to divine strength, seeks to perform his work with fidelity." [2]

We are human, but God is using even us. He has ordained that men such as we shall be His co-workers; and in spite of our hereditary weaknesses and tendencies, by His divine grace He makes us able ministers of the new covenant. It is well for us to consider the human side of this partnership. While we recognize the source of our divine help and power, we should continually keep before our minds the fact that it is our business to develop to the highest degree every capability that is ours.

The admonition of Paul to Timothy, "Study to show thyself approved," evidently has a broader, fuller meaning than an understanding of the word and the ability to expound the Scriptures. It certainly means this primarily, but it also means that we study ourselves, that we measure our capabilities, that we recognize our need, and that by careful, prayerful discipline and study we develop to the highest degree the talents and qualifications that the Lord has bestowed upon us. We are to be efficient in His service.

Efficiency and Strenuousness

But what is efficiency? Harrington Emerson declares, "Efficiency, like hygiene, is a state, an ideal, not a method."[3] Efficiency is a quality. It is character. In considering the thought of efficiency in contrast with strenuousness I wish to quote the following:

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[2] *Id.*, p. 255.
[3] Harrington Emerson, *Twelve Principles of Efficiency*, p. 23.

"Strenuousness and efficiency are not only not the same, but are antagonistic. To be strenuous is to put forth greater effort; to be efficient is to put forth less effort. To walk four miles an hour is efficient, but not strenuous; to hustle along at six miles an hour is exceedingly strenuous, but not efficient, since an hour or two of the pace would exhaust the walker and indeed incapacitate him for further progress.

"To increase speed by using a bicycle is efficient. Six miles an hour on a bicycle is so easy that it is neither strenuous nor efficient. Ten miles an hour is efficient but not strenuous. Twenty miles an hour is exceedingly strenuous but not efficient, since it overtaxes the man. The barnyard rooster when chased from his dunghill flutters strenuously, but not efficiently. The eagle soaring for hours in the sunlight without flapping a wing, is efficient, but not strenuous. Efficiency brings about greater results with lesser effort; strenuousness brings about greater results with abnormally greater effort." [4]

In the light of this quotation it is well to think of the intensity and the hustle of our ministry as a whole. We are an intensely earnest people. The program that we are following, the large field of activities that we are covering, make the life of our pastors and our workers generally one of strenuous endeavor. We believe that it would be difficult to find a group of gospel workers anywhere that will measure with the Seventh-day Adventist workers in the matter of the urgent activity in the program they are carrying on.

It is well, however, for us to remember that strenuousness, great activity, being busy about many things, does not necessarily mean efficiency. Let us consider in this connection a few of the things that make for efficiency. The first is purpose. To keep the eye ever on the goal, to have but one

[4] *Id.*, pp. 39, 40.

objective in life, to count all things but secondary that we may achieve our purpose in God—these are vital factors in the development of true efficiency. One has said that purpose is the backbone of a life of courage. A lofty, resolute purpose gives a new impulse, a new impetus, to our endeavor.

Purpose will lead one to a conscientious, continuous concentration to achieve a given end. It would be difficult to think of any single quality that means more to a gospel worker in the maintaining of a high degree of integrity, loyalty, devotion, and earnestness than a lofty purpose—a deep resolve in the soul. So we emphasize that purpose has much to do, very much to do, with efficiency. In connection with this we wish to emphasize deep godliness and an abounding spirituality. We put these things first in the qualifications that will make for success in the cause of God.

Training and Study

Training is very important. A good education, a thorough preparation, a disciplined mind, go far in developing true efficiency; and such training promotes clear thinking. And really, if we are to be successful in the Lord's cause, our minds must be trained and we must be able to think our way through the truth of God, the teachings of the Scriptures, God's will for His people. In this connection we emphasize again the thought expressed in a former chapter that snap judgment, or hasty conclusions, must be avoided. Clear thinking will lead to a balanced judgment, wise decision; and it is on the point of proper decision that efficiency many times turns. Diligence in study, in reading, in research, in labor, in prayer, is a factor that must not be neglected. The ability to concentrate the mind, to think God's thoughts after Him, is vital in the building of a strong character and in efficient ministry for the Lord Jesus.

Sometimes we wonder whether we, as workers in the Lord's

vineyard, are as faithful and earnest and persistent in study and research and in our reading as we should be. We are told by the Lord's messenger that we should "overcome the inclination to seek an easy task." [5] The love of *hard* work and the pursuit of it with energetic, diligent application makes mightily for efficiency in service. A willingness to do more than is required is a good quality.

To be efficient, then, one must be trustworthy, dependable. He must be a man upon whom his brethren do not hesitate or fear to place responsibility. An efficient, successful worker, he will not shun the task or turn away when he is called to a greater responsibility, but will make the interest of the cause of God first. Efficiency calls for system and for orderly, thorough habits and practices in life.

In bringing this brief summary of qualifications that make for efficiency to a close, I wish to emphasize the quality of integrity. The cause needs men who cannot be influenced by favoritism, by friendships, by personal advantages or selfish motives. Integrity includes steadfastness of purpose, steadfastness in the right, honesty, and strictness, uprightness, openheartedness, straightforwardness, and frankness in dealing with problems and in dealing with men and women. Openhearted frankness is a sterling quality which immediately inspires confidence and builds for strength and contributes to efficient service.

"Men of tried courage and strong integrity are needed for this time, men who are not afraid to lift their voices for the right. To every laborer I would say, In all your official duties let integrity characterize each act." [6]

"Whatever your work, do it with exactness, with diligence." [7]

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[5] *Gospel Workers*, p. 291.
[6] *Id.*, p. 141.
[7] *Id.*, p. 291.

"It is by small things that our characters are formed to habits of integrity." [8]

"The strictest integrity is indispensable to the formation of a righteous character." [9]

To be efficient a man must know himself. Confidence is based on a true estimate of one's knowledge and ability. Confidence is strength. Beware of egotism. It is based on the wrong conception of oneself.

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[8] *Testimonies,* Vol. III, p. 22.
[9] *Id.,* Vol. IV, p. 310.

Chapter X

THE REMNANT CHURCH

WE have endeavored to emphasize the outstanding basic principles of organization of the church of Christ as found in the church in the wilderness and in the apostolic church. These principles are fundamental in the organization of the remnant church.

The organization of the church of the advent movement was not in the minds of the founders of this movement. In fact, they contemplated no church organization. The various groups of advent believers were satisfied with the privileges of meeting for worship and preaching the blessed hope of the coming of Christ. But as the work grew, the leaders came to see the need of some form of church order.

Then it was that light and counsel came through the Spirit of prophecy, strongly urging the need of a church organization. From that day the Lord, through His messenger, has counseled and led this people on step by step in the development of an organization that is second to none in the religious world.

Organization Developed

It was at a general meeting of the leaders of the advent movement held at Battle Creek, Michigan, in October of 1861 that resolutions were adopted recommending the organization of groups of believers into local churches by ordained ministers. Much study had been given previously to this important question, but it was not until this gathering that definite action was taken and plans were formulated.

The first published report of the organization of a local church appeared in the *Review and Herald,* October 17, 1861. Elder J. H. Waggoner reported the organization of the Pleasantville, Iowa, church.

The Michigan Conference was organized in the month of October, 1861. This was the first local conference organized.

During the next two years several other conferences were organized. In May of 1862, the South Iowa Conference and the North Iowa Conference were organized. These two conferences were united in January, 1863, to form the Iowa Conference. The Illinois and Wisconsin Conference was organized in May, 1862; the Vermont Conference in June of that same year; the Minnesota Conference in October; and the New York Conference in October. The Ohio Conference was organized in May, 1863.

The General Conference, composed of these seven conferences, was organized May 20, 1863.

From these beginnings the work of organization continued to grow. Later as conferences multiplied, General Conference districts were formed which were known as District No. 1, No. 2, No. 3, etc., with a General Conference laborer acting as superintendent. This form of organization and General Conference leadership continued until 1901. At the General Conference session held in Battle Creek, Michigan, that year, far-reaching advance steps were taken in the reorganization of the General Conference.

Throughout North America, union conferences, which superseded the old plan of General Conference districts, were organized. These union conferences, as noted later in this volume, were fully organized conferences embracing several local conferences. Much of the administrative responsibility was laid upon the newly organized unions. Thus the General Conference was relieved of a good share of the burden it had borne up to that time. This resulted in the expansion of

leadership. The General Conference Committee was greatly enlarged, for each union president became a member of the General Conference Committee.

It was not until 1912 to 1915 that division conferences were organized. These continued to function as fully organized division conferences until the General Conference session of 1918, when the division conference plan was discontinued. The division conference territories then became divisions of the General Conference, with an officer of the General Conference presiding, as noted later.

We are profoundly impressed as we contemplate the steps in organization that have been followed, to see the same great principles of order, organization, and authority established in this movement that are revealed in the organization of the wilderness church and in the organization of the apostolic church. Surely God has been and is leading this people.

The church is an organization of individuals who hold the same faith and doctrines in common and who are joined in Christian fellowship throughout the world in the unity of the faith for service for God. Among Seventh-day Adventists there are four steps from the individual believer to the world-wide organization of the church. First, the local church, which is a united body of individual believers; second, the local conference or local mission field, which is the united body of churches in a state, province, or local territory; third, the union conference or union mission field, which is the united body of conferences or mission fields within a larger territory; fourth, the General Conference, including its various divisions, embracing all the unions and detached mission fields in all parts of the world.

Organizing a Local Church

The first unit in this wonderful organization is the local church, which is organized in the following manner:

"When a company of baptized believers, fully instructed in our message, have been worshiping for a sufficient time as a company, and are prepared to assume the responsibilities of an organized church, the conference president should be taken into counsel and a date should be agreed upon for the organization to take place.

"The baptized believers being assembled, it is well to present a brief review of the leading principles of our faith, such as the personality of God, the deity and priesthood of Christ, the Sabbath, the Holy Spirit, conversion, the new birth, the state of the dead, the nature of man, punishment of the wicked, the second advent, tithing, the communion service, baptism, spiritual gifts, proper dress, health and temperance, with two or three texts in support of each point.

"When this has been done, a call should be made, asking all who are in agreement with these principles and who desire to unite in church fellowship, to come forward. The name of each should be written down. If one or more among these are already members of the conference church or of any other church, the organizer will already have ascertained this and will have had letters granted to them to join this new church. These will thus form a nucleus. If, however, there are none present who have such membership elsewhere, then three persons (preferably well-seasoned Sabbathkeepers, if there are any such present) should be selected as a nucleus. The following questions should then be asked these three: Do you accept Christ as your personal Saviour? Are you in full harmony with the principles of faith that have just been presented? Have you been baptized by immersion? Are you in good fellowship and enjoying one another's confidence?

"If these questions are answered in the affirmative, the three are declared to constitute the nucleus of the new church. Then one after another the names on the list are

called, and the person, rising to his feet, is asked the foregoing questions, and a vote is taken to receive him. Each person thus received is added to the church and is qualified to vote on the next name. Care should be taken to see that full fellowship and brotherly love exist among those received into membership. Should any difficulty arise over a question either of doctrine or of fellowship, action in such case should be deferred, unless the matter can be adjusted at the time kindly and tactfully.

"When all have been received, the church is a complete entity, and ready for the election of officers. A nominating committee should be chosen, with one of the ministers present as a member, which shall bring in nominations for the various church offices. When these have been elected, the elder and the deacon should then be ordained. After remarks in regard to their duties and the mutual responsibilities of members, the elder and the deacon should be called to the platform, and, kneeling in prayer, be dedicated to their work, the ministers officiating laying hands upon them, in token that the church sets them apart for this service. When this has been done, the church is in full working order.

"Care should be taken to see that each officer is fully instructed concerning his duties. The church should have a communion set provided; also the materials needed for the ordinance of humility. The treasurer, the clerk, and other officers should be furnished with the necessary record and receipt books. All such details should be given careful attention, as the future prosperity of the church depends in a large degree upon the care that is exercised in its organization and instruction. When it can be arranged for, it is fitting to celebrate the communion service at the time the church is organized." [1]

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[1] *Manual for Ministers*, pp. 44-47.

When a church covenant is used, it should be written in the church record book on the page following the title page, and each of the charter members should sign his name just following the covenant in the order in which they were taken into the church.

When a church covenant is not used, the officiating minister should state clearly all that is involved in church fellowship and what it means to be associated together in such covenant relationship.

Admission to the Conference

The newly organized church should, by the adoption of a resolution to be presented to the conference at its next session, make a request that it be admitted to the sisterhood of churches composing the conference, and that its delegates be seated as duly accredited members of the conference.

A newly organized church with its staff of officers has full or unlimited autonomy until it is taken into the conference. It is not an organic part of the denomination until it is admitted into the sisterhood of churches composing the conference. When it is admitted to the conference by a vote of the delegates in session, its autonomy immediately becomes limited, as noted later.

Disbanding the Church

Inasmuch as we are here dealing with a local church, and in view of the fact that there are times when the question of disbanding a church arises, we shall give brief consideration to this matter. There are conditions under which it is proper to disband a church; but before such a step is taken, it should be very clear that conditions make such action necessary.

For instance, when a church becomes defunct or its members have scattered so that only one, two, or three are

left and there is no hope of raising up a new constituency in that community, that church may be disbanded. Again, when an entire church or a large majority of its members have apostatized, or in case of open, defiant rebellion on the part of the entire church, and persistent and stubborn refusal to submit to order and discipline and a labor of love, steps may be taken to disband. These extreme conditions, we believe, are rare, and this extreme measure should be rarely resorted to.

We believe that the disbanding of churches should, generally speaking, be discouraged except as has been noted, in case of extinction, apostasy, or hopeless rebellion. A church should not be disbanded to deal with a few troublemakers. Our mission is to save our churches. The conference should take every step possible to provide ministerial labor in order that the church may be revived, built up, and saved.

In all cases of disbanded churches, the conference, at its next regular session, should take action, dropping the church from its list of churches. It is well to note in this connection that the conference does not have the power or authority to disband a church, nor does the conference committee have such authority. There is only one power that can disband a church, and that is the church itself. Where this cannot be obtained, the only thing a conference can do is to drop the church from the sisterhood of churches, thus setting the church outside the family of churches that constitute the conference and separating it from its place in and relationship to the denomination.

Uniting Churches

"When it is advisable to unite two churches, the conference committee should take action recommending such a course. In a properly called meeting, presided over if possible by the conference president, otherwise by the pastor or other or-

dained minister, each church should vote on the question of union. When action favorable to union has been taken by both churches, a joint meeting of the two churches should be arranged, with the conference president presiding or other ordained minister as provided above.

"A carefully written statement of agreement should be prepared, setting forth the reasons for uniting and stating any special matters that may be involved, such as the disposal of old properties, the responsibility for financial obligations, etc. This statement should set forth the conditions of the agreement on which the union is made. It should provide for the new name of the united church, if such is desired, and for the release from service of all officers of the two churches. The adoption of this agreement by the united body consummates the union of the two churches. Then a nominating committee should be chosen to nominate officers for the united church, to serve for the remainder of the current year. A copy of the agreement should be filed with the conference.

"When such a step has been taken, the entire membership of both churches unites in the new organization. It is not permissible under such circumstances to drop a member by failing to include him in the membership list at the time of uniting. The united body becomes responsible for the order and discipline of all the members. If any member is unworthy and subject to discipline, he should be dealt with as provided for in such cases.

The Baptismal Service

"The books and records of both churches become a part of the records of the united body."[2]

"Baptism is administered only by an ordained minister, or in extreme cases by an ordained church elder in his own

[2] *Church Manual*, pp. 113, 114.

church only, where a minister cannot be arranged for. In such cases the local elder will proceed with the administration of the rite of baptism only after he has consulted with the president of the conference or the director of the mission field in which his church is located, and has the approval of the president or superintendent.

"In examining candidates for baptism, care should be taken to see that each has had a personal Christian experience, and has learned to exercise faith in God for the forgiveness of sin and for power to live in harmony with His will. The distinctive teachings of the church should be fully understood and accepted.

"The following statement in common use among Seventh-day Adventists will be found useful in placing before a candidate the essential principles which he would accept before coming into the church of which baptism constitutes the door. The minister examining would say, in effect:

" 'By going forward in baptism you indicate your purpose—

" 'To keep the commandments of God and the faith of Jesus, forsaking the world with its frivolities and amusements, taking Jesus as your divine Lord and Master, the Bible as your guide, the Holy Spirit as your teacher and sanctifier.

" 'To live the life of a Christian through God's enabling grace, to do all in your power to enlighten others with reference to the truths of the message, and to support this cause with your tithes and offerings.

" 'To adhere loyally to the Seventh-day Adventist Church, endeavoring to make its services a blessing, doing all in your power to maintain its integrity, and to discountenance every attempt to tarnish its fair name.

" 'To give heed to and reverence the instruction given to the church through the Spirit of prophecy.

" 'To live to the best of your ability in accordance with the light God has given with reference to healthful and simple dress and living, totally abstaining from the use of alcoholic liquors, tobacco, opium, and other narcotic and habit-forming drugs, as well as from the use of swine's flesh in all its forms, recognizing it is a part of the Christian life to do your utmost to preserve health and strength in order to glorify God in your body as well as in your spirit, which are God's.

" 'To adhere to New Testament simplicity, plainness, and economy in providing things necessary to this life, in order that your manner of life may be a witness to the world that you are preparing to meet the soon-coming Saviour.' "

Baptismal Vow

"NOTE.—*The following questions, as found in the baptismal certificate, should be answered in the affirmative before the church by candidates for baptism.*

"1. Do you believe in God the Father, in His Son Jesus Christ, and in the Holy Spirit?

"2. Do you accept the death of Jesus Christ, on Calvary, as an atoning sacrifice for the sins of men, and believe that through faith in His shed blood men are saved from sin and its penalty?

"3. Renouncing the world and its sinful ways, have you accepted Jesus Christ as your personal Saviour, and do you believe that God, for Christ's sake has forgiven your sins, and given you a new heart?

"4. Do you accept by faith the righteousness of Christ, recognizing Him as your Intercessor in the heavenly sanctuary, and do you claim His promise to strengthen you by His indwelling Spirit, so that you may receive power to do His will?

"5. Do you believe that the Bible is God's inspired word, and that it constitutes the only rule of faith and practice for the Christian?

"6. Do you accept the ten commandments as still binding upon Christians, and is it your purpose, by the power of the indwelling Christ, to keep this law, including the fourth commandment, which requires the observance of the seventh day of the week as the Sabbath of the Lord?

"7. Knowing and understanding the fundamental Bible principles as taught by the Seventh-day Adventist Church, is it your purpose, by God's grace, to order your life in harmony with these principles?

"8. Is the soon coming of Jesus 'a blessed hope' in your heart, and is it your settled determination to prepare to meet Him in peace, as well as to help others to get ready for His coming?

"9. Do you believe in church organization, and is it your purpose to support the church by your personal effort, means, and influence?

"10. Do you accept the New Testament teaching of baptism by immersion, and do you desire to be so baptized as a public expression of your faith in the forgiveness of your sins and of acceptance with Christ?

"11. Do you believe that the Seventh-day Adventist Church constitutes the remnant church, and do you desire to be accepted into its membership?"[3]

After the candidates have satisfactorily answered the foregoing questions, the church body should be asked to vote their acceptance into the church, subject to baptism, which ordinance should not be unduly delayed, and this should be followed by the right hand of fellowship and a few words of welcome.

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[3] *Manual for Ministers,* pp. 54-57.

Chapter XI

CONFERENCES—UNIONS—GENERAL CONFERENCE

WE have noted how the local church is organized and becomes an entity. There are three succeeding steps in organization that unite the entire body. First is the conference; then the union conference; and finally the General Conference, operating through its various divisions.

Various Forms of Church Government

Before considering the organization of the conference, it would be well to state that the Seventh-day Adventist Church or denomination is organized and administered under the apostolic form of representative church government, in which the people participate. This form recognizes the authority of representative, or delegated, bodies, as will be noted later. Under this form of church order the entire ministry of the church stands on an equality.

There are other forms of church government which might be mentioned in passing. There is the congregational form, in which the local church congregation is supreme and final. Another is the episcopal form, in which the church is governed by bishops. The ministry of this form of church order is divided into bishops, priests, and deacons. Then there is the Roman Catholic, or papal, form, in which the supreme authority is vested in the pontiff. The entire church is governed by the pontiff, through cardinals, archbishops, bishops, and priests.

The Conference a Sisterhood of Churches

Now, coming to the organization of a local conference: It is created by uniting into a sisterhood of churches all the churches located in a given territory, as a state, or states, or a portion of a state.

This is a legislative body composed of delegated representatives of all its churches. These delegates appointed by the various churches are by such appointment authorized to represent the church in all the deliberations and actions of the conference.

The churches composing a conference are united in conference relationship by the adoption, by the conference in session, of a constitution and by-laws. The church becomes a member of the conference in much the same way as the individual becomes a member of the local body.

When a church becomes one of the member churches of a conference, it places itself under the legislative and administrative direction of the conference, recognizing the conference as the superior or higher body of authority in its sphere. The church will conduct its affairs in harmony with the policies and recommendations of the conference.

The Union Conference

The union conference is formed by the uniting of a given number of conferences, or the conferences within a given territory, such as a group of states or provinces.

The union in session is a legislative body composed of delegated representatives of all the local conferences composing it. The conferences are represented in the union conference session by duly accredited delegates who are authorized by their appointment to represent the conference in all the deliberations and actions of the union session.

The conferences are united in union conference relationship by the adoption of a constitution and by-laws in much the

same way as churches are united in conference relationship.

When a conference becomes one of the member conferences of a union, it recognizes the union as the superior body of authority, and should conduct its affairs in harmony with the constitution, policies, and recommendations of the union conference.

The General Conference

The General Conference is formed by the uniting of all the union conferences of the world, together with detached mission fields that are not a part of any union, into one body of believers.

The General Conference in session is the highest legislative body in the denomination. It is composed of duly accredited delegates representing all the union conferences, union missions, and detached mission fields of the world. The union conferences and union missions are represented in the General Conference session by duly accredited delegates who are authorized to represent the unions in all the deliberations and actions of the General Conference session.

Union conferences and union missions are united in General Conference relationship by the adoption of the General Conference Constitution and By-Laws and Working Policy, in the same way as the conferences are united in union conference relationship.

Thus believer is united to believer, church to church, conference to conference, union to union, in one church organization throughout the entire world.

Divisions

For the more efficient administration of the world-wide work, the unions and detached fields in various great continental or geographical sections are set apart by the constitutional provision of the General Conference as divisions of the

General Conference. They are not separate, self-governing organizations.

The officers of the division are elected by the General Conference in session at the time when all the other officers of the General Conference are elected. A vice-president of the General Conference is elected as president of each of the several divisions.

The North American Division, being the home base of the General Conference in which the headquarters is located, does not have a division committee as do the other divisions, but is administered by the General Conference Committee through its officers. The vice-president of the General Conference for North America leads out in the conduct of the work.

The members of the General Conference Committee who are resident in a division territory are members of the division committee. The vice-president of the General Conference as president of that division is chairman of the division committee.

There may be other members of the division committee who are not members of the General Conference Committee, but are appointed by the division committee as members to sit with them in considering division matters.

The division president, being a vice-president of the General Conference, is an officer of the General Conference, and is responsible to the General Conference for the administration of the work in the division over which he presides.

The administrative authority of the division committee is the administrative authority of the General Conference for that division.

New Fields

When a union conference is organized or a union mission is formed, it becomes a part of the division of the General Conference in which it is located and therefore recognizes the

division as the superior body of authority, and will conduct its business and carry forward its work in full harmony with the Constitution, Working Policy, plans, and recommendations of the General Conference and the division.

Delegated Authority Defined

To delegate is "to send as a representative, with authority to act." A delegate is a person appointed to act for another or others.

Authority is "the right to act officially; the person or persons in whom government or command is vested; an authoritative opinion, decision, or precedent."

When a person is appointed by a church as a delegate to the conference session, he is vested with authority by such appointment to represent and to act for the church in all the deliberations of the body.

The legislative powers of the conference in session are, therefore, the combined legislative authority of all the churches composing the conference, actively exercised and expressed by the delegates from the churches. The same is true of the delegates appointed by the conference to the union conference session.

The General Conference the Highest Authority

We have already noted the distribution of authority, with the local church responsible to the conference, the conference to the union, and the union to the General Conference. Thus the General Conference in session is the voice of the entire church. The delegated authority of the churches is passed on through the different organizations until it is united as a whole in the General Conference. Thus the General Conference is vested with legislative and administrative authority for the entire church in all the world. "When the judgment of the General Conference, which is the highest authority that

God has upon the earth, is exercised, private independence and private judgment must not be maintained, but be surrendered." [1]

In connection with the administration of our divisions in mission field territories, it is well to notice how this administrative authority is exercised; how it is stepped down from the General Conference through the divisions, to the union missions, and to the local missions and the local church.

Our local and union mission fields are self-governing bodies in a limited degree in that they hold biennial sessions to which representatives from the various conferences and unions are invited to sit in council with the respective committees and participate in the formulating of plans for the carrying forward of the work. The work in each particular field has been brought into existence by the authority of the General Conference through the division; thus the work in the field, both local and union, is administered by the authority of the division through the respective union and local mission committees, in harmony with the General Conference and division operating policies for the field. Thus it is seen that the administrative authority under which all the work in our mission divisions is administered is the authority of the church of God vested in the General Conference and exercised by its divisions.

When the churches in a given mission have grown to such a degree of strength and experience that they are qualified for self-government, then the division, if it deems it advisable, may organize the field into a local conference or a union conference, as the case may be. However, there are, no doubt, union and local mission fields in some parts of the world which, because of the primitive character of the people, will never be able to develop to the place of self-government.

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[1] *Testimonies,* Vol. III, p. 492.

"Before a new local conference or local mission is organized, the union conference or union mission shall obtain approval from the division; and before a new union conference or union mission is organized, the division shall obtain approval from the General Conference." [2]

Representative Government

Thus it will be seen that the principles upon which this denomination is established are those of representative government.

Government is "the organized control of a state or community; the controlling power; the administration."

Government in the church is the organized control of the general interests of the church; the administration of the affairs of the church.

This principle was clearly established in the experience of the Jerusalem council concerning circumcision, as noted in a former chapter.

Organizing a Conference Session

The president of the conference calls the meeting to order. After singing and prayer, he will call for the seating of delegates as the first step in the organization of the session. Usually delegates appointed by the various churches are each given a delegate's certificate by the clerk of the church, which indicates that they are duly accredited to represent the church sending them. These certificates are handed to the conference secretary by the delegates.

The constitution and by-laws of the various conferences make provision for the number of delegates to which each church is entitled. Usually, the by-laws provide that the church be entitled to one delegate for the organization and one

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[2] *Working Policy*, p. 33.

delegate for each ten, fifteen, or twenty members, as may be designated.

The conference secretary then calls the roll by reading the names of the delegates by churches. If all the regular delegates representing a church are not present, then alternate delegates, who have been provided by the church, may be seated, if they are present, so that the church is represented in the session as fully as possible.

After the delegates of the churches have been seated, the secretary presents a list of the delegates at large who may be present.

Delegates at large include members of the conference committee, conference workers who hold credentials or licenses from the conference, and others, if any, who may be nominated by the conference committee, and also union and General Conference Committee members who may be present.

When all delegates have been seated, the president declares the session organized and ready to proceed with its business.

The first item of business is the receiving of any new churches that may have been organized in the field since the last session, and the seating of their delegates.

It is usual at this point for the president to give his report of the standing and work of the conference during the term then closing.

The president then takes up the matter of providing the standing committees for the session. These are: the committee on nominations, the committee on plans, the committee on constitutions and by-laws, the committee on credentials and licenses, the committee on seating of delegates, and the pastoral, or platform, committee.

"The standing committees for a local conference session shall be nominated in the following manner: Each church represented in the delegation at the session shall be empowered, through its delegation, to choose one member of a com-

mittee to nominate standing committees. The persons thus selected, together with the leading union conference representative present, who shall act as chairman of this committee, shall be responsible for nominating all standing committees to be appointed by the session.

"The committee on nominations shall consist of five to nine members, the leading union representative being named as one; and, further, the leading General Conference or division representative present shall be asked to sit with the committee as counselor.

"The committee on licenses and credentials shall be composed of ordained ministers of experience.

"The pastoral committee at our annual local conference sessions shall be composed of the president of the local conference, a representative of the union conference, a representative of the General Conference whenever possible, and two other persons whom the local conference committee shall name."[3]

In presenting the report of any standing committees to the session, it is always proper for the secretary of such a committee to move its adoption before taking his seat.

The treasurer in presenting his report should not move its adoption. The auditor, if present, should be invited to read his own report immediately following the treasurer's report and before it is adopted. If he is not present, the chairman should request someone present other than the treasurer to read it.

Organization of a Union Session

The union session is organized in the same way that the local conference session is organized—by the seating of the delegates.

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[3] *Id.*, p. 62.

"In order to ensure greater representation from the field in the selection of the leadership of union and local conferences, the following plan has been agreed upon:

"The delegations to union conference sessions shall include a fair proportion of laymen not in denominational employment. This recommendation is to apply to the North American Division, and to other divisions where conditions make its application advisable." [4]

The regular delegates are those sent and accredited by the local conferences and mission fields composing the union. Delegates at large are members of the union committee, heads of union institutions, and others whom the union committee may name, and the members of the General Conference Committee who may be present. These delegates are clothed with delegated authority by the conferences sending them to participate in and vote on all questions coming before the union session; to elect officers and to have a part and voice in all the affairs of the conference. Thus the united authority of the various conferences is combined in the union in session.

The union conference constitution and by-laws make provision that the local conference shall be represented by one delegate for the conference organization and one delegate for each one hundred fifty or two hundred of its church members, as may be designated. The number varies in different unions.

The standing committees of the union session are the committee on nominations, the committee on plans and resolutions, the committee on constitution and by-laws, the committee on distribution of labor, the committee on credentials and licenses, and the committee on seating of delegates.

"The union conferences in session shall make constitutional provision for the appointment of standing committees as follows: The standing committees for the union session shall be nominated by a special committee consisting of a

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[4] *Id.*, p. 61.

General Conference or division representative who may be present, who shall act as chairman, and three representatives from each local conference. The local conference representatives on this special committee shall be appointed by their respective delegations at the union session.

"The committee on nominations shall consist of eleven to seventeen members, and a General Conference or division representative who may be present shall be one; and constitutional provision shall be made for adopting this plan." [5]

Organization of the General Conference Session

The General Conference session is organized very much along the same general lines as are the union conference and local conference sessions. After the preliminary opening of the meeting, the president calls upon the secretaries to present the number of accredited delegates. If sufficient are present to form a quorum, the chairman so announces, and the session is declared open for business.

"The voters of this Conference shall be designated as follows:

"*a*. Delegates at large.

"*b*. Regular delegates.

"Delegates at large shall be:

"*a*. All members of the General Conference Executive Committee, and such members of the division committees as are not members of the General Conference Committee.

"*b*. Such representatives of missions of the General Conference and of general institutions and departments of work, and such general laborers and field secretaries as shall receive delegate's credentials from the Executive Committee of the General Conference, such credentials to be ratified by the General Conference in session. The number of these

[5] *Ibid.*

delegates thus seated shall not exceed twenty-five per cent of the total number of delegates in attendance otherwise provided for.

"Regular delegates shall be such persons as are duly accredited by division committees and union conferences.

"Each division shall be entitled to one delegate for each union mission organization within its territory, and one delegate for each one thousand members or fraction thereof within its union mission territories.

"Each union conference shall be entitled to one delegate in addition to its president without regard to numbers, an additional delegate for each local conference and organized mission in its territory, and an additional delegate for each one thousand or fraction thereof of its membership. In the case of union conferences operating under division committees, these delegates shall be appointed in counsel with the division committees, and shall be seated as part of the division delegation." [6]

The standing committees for the General Conference session are arranged for somewhat differently from those in a union conference session. Standing committees of the General Conference are the finance committee, nominating committee, plans committee, committee on distribution of labor, committee on credentials and licenses, committee on constitution and by-laws.

The General Conference Committee, through the secretary, presents to the session its recommendation for the personnel of the finance, plans, distribution of labor, credentials and licenses, and constitution and by-laws committees. These are adopted by vote of the session.

The nominating committee, however, is not recommended by the General Conference Committee, but is appointed in

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[6] *Working Policy,* pp. 3-5.

the following manner: One member of the nominating committee is chosen for each 10,000 church members or major fraction thereof on the basis of the church membership of the year preceding the session, it being understood that no division be represented by less than two members. These delegates, named as members of the nominating committee, are to be chosen by the division delegates present at the session. The division delegates, in making this choice, are presided over by the president of their division. These names are all handed in to the secretary of the General Conference. The General Conference Committee suggests a temporary chairman, who calls this nominating committee together and presides until they have chosen a permanent chairman of their own number and their secretary.

In addition to the standing committees already referred to, there are the committee on seating of delegates, the music committee, the platform committee, which has charge of the platform arrangements for all the evangelistic meetings during the session, and many other committees that have a part in the successful work of the session.

The president of the General Conference is the chairman of the General Conference session. He is assisted in this responsibility from day to day by the vice-presidents of the General Conference, whom he may invite at any time to take the chair.

Autumn Councils

"Meetings of the Executive Committee of the General Conference, known as the Autumn Council, shall be held annually for the purpose of considering budgets from the fields and making appropriations, and for the transaction of business pertaining to the general policy of the world-wide field. It is provided in the By-Laws (see Article X, Section 4) that 'as far as practicable' division fields shall be represented at these annual Councils.

"The third Autumn Council following each quadrennial session of the General Conference shall be known as the 'biennial council,' at which Council it shall be arranged as far as practicable for vice-presidents from division fields to be present." [7]

These Autumn Councils are very important gatherings. The constitution provides that all appropriations for our world work shall be made by the Autumn Council. This calls for careful consideration of all budgets, of requests covering all phases and features of our great world mission program. Autumn Councils, too, many times are faced with the responsibility of revising or making policies for our world-wide work. It has been recognized for years that in making provision for the financial support of our world work the closest co-operation and help of the entire home field must be maintained. Therefore, in order that our local conference presidents may have the full benefit of the inspiration and help of an Autumn Council and that they may keep informed in regard to the growing needs of our world work, they are invited to attend these Autumn Councils. We have followed this plan for years, and it has proved to be a great blessing and strength to our world mission program.

The General Conference Committee passed the following action May 15, 1938:

"1. That the following classes of workers be invited to attend Autumn Councils and sit with the General Conference Committee:

"*a.* Union treasurers.

"*b.* Local conference presidents.

"*c.* Superintendents of mission fields of the North American Division be invited to attend one Autumn Council be-

[7] *Id.*, pp. 50, 51.

tween General Conference sessions, preferably the biennial session.

"*d.* Union Negro secretaries.

"*e.* Such other persons as may be especially invited by the General Conference Committee.

"2. That the privilege of voting be extended only to the above invited classes of workers."

Chapter XII

DIVISION COUNCILS—OPERATING POLICIES

THE rapid growth of our work in the division fields makes it desirable that every means available should be used to unify the work in the individual fields, to coordinate the work of the lower organizations with that of the higher organizations, and to ensure that the work throughout the world is conducted as a harmonious whole.

"There is need to develop in all classes of workers a proper sense of responsibility for the conduct of the work, and confidence in the policies governing the administration of the work in their fields, as well as confidence in the leaders chosen to direct the work. All division fields are therefore urged to adopt the division council plan.

"Division councils are held, if possible, biennially, and not less frequently than quadrennially. To these councils, in addition to the members of the division committee, are invited by the division committee, representatives of union and local fields, including various classes of workers who are able to benefit from, and contribute to, the success of such councils. Representatives attending a division council are invited to participate in the discussion and general work of the council, including the appointment of such officers and departmental secretaries as are ordinarily appointed on such occasions, and in connection with the adoption of policies and plans governing the conduct of the work.

"While these division councils thus enjoy the benefit of a wider representation of counsel from the field, yet because of the fact that the council is not a delegated conference session, it must be understood that actions taken by the council have only the same force as those taken by the division committee at its regular meetings."[1]

Audit of Division Workers' Accounts

"The division committee shall annually appoint a committee to audit the expense accounts and set the wages of all its employees. This committee shall consist of the division officers, one or more visiting representatives of the General Conference who may be available, and from three to five others, chosen from among the membership of the division committee."[2]

Operating Policy for Union and Local Mission Fields

"Each division committee shall prepare and publish a working policy for the division, its departments, and the organizations and institutions within its territory, in harmony with the Constitution and Working Policy of the General Conference.

"The following is presented as a model to be followed as nearly as possible by union and local missions, it being understood that division committees must adapt the form in certain cases to meet the needs of their fields.

"Operating Policy of the —— Union Mission of Seventh-day Adventists

"ARTICLE I—NAME

"This organization, which is a subsidiary of the —— Division of the General Conference of Seventh-day Ad-

[1] *Working Policy*, pp. 34, 35.
[2] *Id.*, pp. 35, 36.

ventists shall be known as the —— Union Mission of Seventh-day Adventists.

"ARTICLE II—TERRITORY

"The territory of this Union Mission shall consist of —— ——.

"ARTICLE III—OBJECT

"The object of this union mission is to teach the everlasting gospel of our Lord and Saviour, Jesus Christ.

"ARTICLE IV—MEMBERSHIP

"SECTION 1. The membership of this union mission shall consist of such conferences and local missions as are or may be organized in any part of the territory under its jurisdiction and received into fellowship by vote of delegates assembled in the union mission session.

"SEC. 2. The voters of the union mission shall be:

"*a.* The members of the executive committee of this union mission.

"*b.* Members of the General Conference and —— Division committees who may be present at any session of this union mission.

"*c.* All ordained ministers in good and regular standing holding regular credentials from the union.

"*d.* Such delegates as shall be duly accredited by the local conferences and missions, on the following basis:

"Each local conference or mission shall be entitled to one delegate without regard to numbers and one additional delegate for each —— church members or major fraction thereof. Such delegates shall be chosen by the respective local committees.

"Delegates representing unorganized mission fields shall be appointed by the executive committee of the union mission.

"*e.* Such other persons as may be recommended by the

union executive committee, and accepted by the delegates in session.

"ARTICLE V—OFFICERS AND THEIR DUTIES

"SECTION 1. The regular officers of this union mission shall be a superintendent, a secretary, and a treasurer, who may also be appointed union auditor.

"SEC. 2. The union mission officers and auditor shall be elected by the division council in session, and shall hold office for the period of —— years, or until their successors are elected and appear to enter upon their duties. Vacancies in such offices shall be filled by the division committee.

"SEC. 3. Superintendent: The superintendent shall act as chairman of the union mission committee, and work in the general interests of the union mission in counsel with the executive committee. In his leadership he shall represent the policies of the —— Division and work in close counsel with the division committee.

"For periods of prolonged absence of the union superintendent from the field, the union committee shall be authorized, in counsel with the division officers, to appoint an individual to act as chairman during such absences.

"SEC. 4. Secretary: It shall be the duty of the secretary to keep the minutes of the union mission sessions and of the executive committee meetings, and to furnish copies of such to all members of the executive committee and to the officers of the —— Division; to collect such data as may be desired by the superintendent or by the union or division committee; and to perform such other duties as pertain to the said office.

"SEC. 5. Treasurer:

"*a.* It shall be the duty of the treasurer to receive all funds, to disburse them in harmony with the actions of the executive committee, and to render such financial statements at regular intervals as may be desired by the superintendent

of the union mission or by the executive committee, or by the division committee; and a copy of all such statements and reports shall be furnished to the union and division officers.

"*b*. Bank accounts within the union territory, approved by the union committee, shall be operated by the treasurer and/or the superintendent and/or such other individuals as may be authorized by the union committee.

"SEC. 6. Auditor: The division auditor shall be recognized as the auditor of the books kept by the union mission treasurer. The division council shall appoint an auditor for each of the unions and detached missions within the division territory. It shall be the duty of the union auditors to audit the books of each local conference and mission field, each mission station, and each union and local institution within their union territory at least once each calendar year. The union auditor shall be required to report upon the same to the union mission committee, a copy of such report being furnished to the president and the treasurer of the —— Division and to the superintendents of the respective local fields, as well as to the director of the institution or station concerned.

"ARTICLE VI—UNION COMMITTEE

"SECTION 1. The executive committee shall consist of not more than — members, the number to be determined by the —— Division Committee. The union superintendent, the union secretary and treasurer, presidents of local conferences, and the superintendents of local fields shall be members ex officio, the other members being elected at the union biennial session.

"SEC. 2. During the intervals between sessions of the union mission, the executive committee shall have administrative power, with authority to grant and withdraw credentials and licenses, and to fill for the current term any

vacancies that may occur by death, resignation, or otherwise in its boards, committees, departments, or in offices which have been filled by union election. The offices of union superintendent, secretary-treasurer, and auditor, are always filled by action of the division. The withdrawal of credentials or filling of vacancies on the executive committee shall require the consent, written or otherwise, of two thirds of the members of the executive committee.

"SEC. 3. The executive committee, including the superintendent, shall be empowered to transact such executive business as is in harmony with the general policies outlined by the division committee. Five members of the union committee, including the superintendent, shall constitute a quorum.

"SEC. 4. Meetings of the executive committee may be called at any time or place by the superintendent, or in his absence by the acting chairman appointed by the union committee. If the superintendent is absent from the field and no acting chairman has been appointed, such a meeting may be called by the secretary upon the written request of any five members of the executive committee.

"ARTICLE VII—SESSIONS *

"SECTION 1. Biennial Sessions: This union mission shall hold biennial sessions at such time and place as the executive committee shall designate, by written notice sent to the presidents of local conferences and superintendents of local missions at least thirty days before the date of the session.

* Attention should be called to the use of the term "session" as related to the local conference or mission and the union conference or union mission. "Session" as used in the General Conference Working Policy refers to the general assembly of the delegates and workers of the entire field whether local or union. Such delegates are assembled as a legislative body. The term "session" therefore should not be confused with the annual, biennial, or special committee meetings that may be called when the executive committee of the local union or division field convenes. Such committee meetings are never called sessions. This word of explanation, perhaps, may eliminate confusion in some of the outlying fields of our world work.

"Sec. 2. Special Sessions: The executive committee may call a special session at such time and place as it deems proper by a like notice, and the transactions of such sessions shall have the same force as those of the regular sessions.

"Sec. 3. The union mission in session shall elect the superintendents and secretary-treasurers of local missions within its territory, the departmental secretaries of the union, elective members of the union committee, institutional boards, and heads of such institutions, and shall grant credentials and licenses to all those workers. It shall develop such policies for the conduct of the work as are desirable and in harmony with the policies of the —— Division. (Some divisions may find it more desirable for the union departmental secretaries to be appointed by the division council in session.)

"Sec. 4. Temporary Committees: Previous to each session of the union mission the executive committee shall provide for such temporary committees as may be necessary to conduct the preliminary work for the session.

"Sec. 5. Session Committees: The executive committee may nominate for election by the delegates at each regular session of the union mission the following committees to serve during the session:

"*a.* Committee on nominations.

"*b.* Committee on plans and recommendations.

"*c.* Committee on credentials and licenses.

"*d.* Committee on distribution of labor.

"Article VIII—Departments, Incorporations, and Agents

"Section 1. Such departments as are usual in the General Conference may be created by this union mission as the development of the work requires.

"Sec. 2. At each regular session of this union mission the

delegates shall nominate or elect such trustees of all corporate bodies connected with this organization as may be required by the statutory laws governing each.

"SEC. 3. The union mission shall employ such committees, secretaries, treasurers, agents, ministers, missionaries, and other persons, and shall make such distribution of its laborers as may be necessary to execute its work effectively, and shall also grant credentials and licenses to its laborers.

"ARTICLE IX—FINANCE

"SECTION 1. The funds of the union mission shall be:

"*a.* A tithe of all tithe received by its respective local fields.

"*b.* Appropriations from the ——Division or the General Conference of Seventh-day Adventists.

"*c.* Special donations and funds.

"*d.* The tithe from churches not directly under the local fields of the union.

"*e.* A tithe of the net gains of union institutions within its territory.

"SEC. 2. The executive committee of this union mission shall annually submit to the —— Division an estimate of the operating expenses and receipts for the ensuing year for all organizations within its territory.

"SEC. 3. This union mission shall pass on to the —— Division a tithe of its tithe receipts, sustentation percentages as may be decided by the division committee, all mission funds, and percentage of tithe for work in other territories according to the schedule prepared by the division committee.

"SEC. 4. Major trust funds belonging to the union mission shall be deposited with the division until such time as the union is prepared to expend such funds for the purpose for which they were raised.

"ARTICLE X—AUDITS

"The union committee acting with an officer of the division, or one or more representatives appointed by the division committee, shall annually audit the salary and expense of all union workers, it being understood that the salary and expense of the officers of the union are audited by the division committee. (In some divisions it may be found desirable for the wages of all foreign missionaries to be audited by the division committee.)

"ARTICLE XI—AMENDMENTS

"At any annual meeting of the —— Division Committee or at a division council this operating policy may be amended by a majority vote, provided that such amendments shall not be inconsistent with the Constitution of the General Conference and the working policy of the —— Division of the General Conference of Seventh-day Adventists.

"NOTE.—In some fields it is necessary to have an article of dissolution. Division committees should study the situation in their respective fields and add such a provision if necessary."

"Local Mission Operating Policy

"Operating Policy of the —— Mission of Seventh-day Adventists

"ARTICLE I—NAME

"This organization, which is a subsidiary of the —— Union Mission of Seventh-day Adventists, shall be known as the —— Mission of Seventh-day Adventists.

"ARTICLE II—TERRITORY

"The territory of this mission shall consist of ——.

"ARTICLE III—OBJECT

"The object of this mission is to teach the everlasting gospel of our Lord and Saviour, Jesus Christ.

"ARTICLE IV—MEMBERSHIP

"SECTION 1. The membership of this mission shall consist of such churches as have been or shall be properly organized, and accepted by vote of the mission.

"SEC. 2. The voters of this mission shall be:

"*a*. The members of the executive committee of the mission.

"*b*. Members of the General Conference, the —— Division, and union mission committees who may be present at any session of this mission.

"*c*. All ordained ministers and licentiates employed by this mission who are in good and regular standing, and holding regular credentials and licenses from the union or local mission.

"*d*. Such delegates as shall be duly accredited by the organized churches of the mission, on the basis of one for each local organized church, and one additional for each —— members or major fraction thereof.

"*e*. Such other persons as may be recommended by the executive committee and accepted by the delegates in session.

"ARTICLE V—OFFICERS AND THEIR DUTIES

"SECTION 1. The regular officers of this mission shall be a superintendent, a secretary, and a treasurer.

"SEC. 2. Superintendent: The superintendent shall act as chairman of the mission committee, and labor in the general interests of the mission in counsel with the mission committee.

"SEC. 3. Secretary: It shall be the duty of the secretary to keep the minutes of the mission sessions, and of the mission committee, and to collect such data as may be desired by the

superintendent, or the union and local mission committees; and to perform such other duties as pertain to the said office.

"Sec. 4. Treasurer:

"*a.* It shall be the duty of the treasurer to receive all funds, disburse them in harmony with the action of the executive committee, audit the books of the local church treasurers at least once each year, and render such financial statements at regular intervals as may be desired by the superintendent or the local and union committees. Where it is found impossible for the treasurer personally to audit the books of the local churches, the committee shall arrange with him for such assistance as may be necessary.

"*b.* Bank accounts within this mission territory, approved by the mission committee, shall be operated by the treasurer and/or the superintendent and/or such other individuals as may be authorized by the mission committee.

"Sec. 5. All officers of the mission shall be elected by the union at the time of its biennial councils, and shall be members of the local mission committee. All other members of the mission committee and the secretaries of all departments shall be chosen by the delegates to the regular sessions of the mission and shall hold their offices for the period of one year or until their successors are elected and appear to enter upon their duties.

"Article VI—Executive Committee

"Section 1. The mission committee shall consist of not more than seven members, of which committee the superintendent shall be an ex-officio member and the chairman.

"Sec. 2. During the intervals between sessions of the mission, the mission committee shall have administrative power, with authority to grant and withdraw such licenses as are within its power, and to fill all vacancies occurring by death,

resignation, or otherwise, in offices which have been filled by local mission election. The above actions shall require the consent by vote of two thirds of the members of the committee, and the concurrence of the officers of the union mission.

"SEC. 3. Any three members of the mission committee, including the superintendent, shall be empowered to transact such mission business as is in harmony with the general plans outlined by the committee; but the concurrence of three members shall be necessary to pass any measure.

"SEC. 4. Meetings of the mission committee may be called at any time or place by the superintendent, or should he be absent from the field, such meetings may be called by the secretary upon the written request of any three members of the mission committee.

"SEC. 5. Previous to each session of the mission the committee shall provide for such temporary committees as may be necessary to conduct the preliminary work of the session.

"SEC. 6. The mission committee in counsel with the union superintendent shall nominate for appointment by the delegates of each regular session of the mission the following committees to serve during the session:

"*a.* Committee on nominations.

"*b.* Committee on plans and recommendations.

"*c.* Committee on licenses of workers.

"ARTICLE VII—SESSIONS*

"SECTION 1. This mission may hold annual sessions at such time and place as the mission committee in counsel with the officers of the union mission shall designate by written notice sent to all churches and companies at least thirty days prior to the session.

"SEC. 2. The mission committee may, upon approval of the union committee, call a special session at such time and

* See footnote on page 116.

place as it may deem proper by a like notice, and the transactions of such sessions shall have the same force as those of the regular sessions.

"ARTICLE VIII—FINANCE

"SECTION 1. The funds of this mission shall be:

"*a*. Appropriations from the —— Union Mission or the —— Division.

"*b*. The tithes from all churches and isolated members in the mission.

"*c*. A tithe of the net gains of its institutions.

"*d*. Special donations.

"SEC. 2. The mission committee shall annually submit to the executive committee of the —— Union Mission an estimate of its operating expenses and receipts for the ensuing year.

"SEC. 3. This mission shall pass on monthly to the —— Union Mission a tithe of its tithe receipts, all mission offerings, and such other funds as may be called for by the policies of the union and division organizations.

"ARTICLE IX—AUDITS

"The fixing of wages and the auditing of expenses of the workers within this local mission shall be carried out in harmony with the policies fixed by the —— Division.

"ARTICLE X—AMENDMENTS

"Amendments to or changes in this operating policy may be made only by the —— Union Mission in session, with the concurrence of the division committee in its annual meeting or division council.

"NOTE.—In some fields it is necessary to have an article of dissolution. Division committees should study the situation in their respective fields and add such a provision if necessary." [3]

[3] *Id.*, pp. 36-50.

Chapter XIII

RELATIONSHIPS—LIMITED AUTONOMY —MISSION FIELDS DEFINED

Rights of the Individual

THE individual is endowed by the Creator with certain inalienable rights which are his to exercise and enjoy as a member of society. He is governed in the exercise of these rights and privileges by the social order under which he lives. Some of these rights and privileges are limited in so far as they touch the general interests and welfare of society and the liberties and privileges of other individuals. This is a fundamental principle of social order and citizenship.

This same fundamental principle is recognized in church relationships. The individual is a free moral agent, endowed with certain rights and privileges which under God are his to enjoy and exercise as a Christian without let or hindrance. However, there are certain governing principles which, as a member of a church, he as an individual recognizes, that will limit the exercise of some of these powers that are his, in harmony with the general good of the church.

When an individual comes into church relationship as a baptized believer in the Lord Jesus, he surrenders or lays down at the threshold of the church certain privileges or rights which are his as an individual, while he retains and continues to exercise other privileges and rights over which the church does not exercise control.

Among those rights which he retains as a member of the church is the exercise of faith in the Lord Jesus for the saving of his soul, the study of God's word, private, family, and public prayer, the privilege of speaking and testifying to the glory of God, of working for the salvation of the lost, and many others.

In all matters that pertain to the general good of the body, such as the establishment of standards of conduct, of articles of faith, doctrines, or teachings, methods and plans of work in and for the church, rules governing the conduct of the affairs of the church, etc., the individual recognizes the authority of the church.

In these matters the member says, "I will accept the voice of the church," recognizing that he always has the right of discussion and vote as a member of the church, in the decision regarding what the policies, plans, and standards shall be.

While this covenant relationship between the individual and the church is not always expressed in writing or in printed form, nor is it always expressed in public statement, yet it is recognized as a fundamental, basic principle of church covenant and relationship.

Church and Conference Prerogatives

The local church, fully organized and officered, is a self-governing entity until it is admitted into the conference. There are, however, certain prerogatives, powers, and rights which are inherent in the church and which it never surrenders, but continues to exercise as long as it is in existence. Among these is the election of its own officers and board, the admitting into fellowship of its members, the dismissal of individuals from its membership, the granting of church letters for transfer to other churches, and the acceptance of letters of transfer from other churches. These prerogatives and powers are never rightfully surrendered or yielded to the con-

ference when the church becomes a member of the higher body.

But when the church enters into conference relationship it recognizes immediately the right of the larger body to decide all questions of general interest and importance that relate to all the churches. The local church covenants to accept the provisions of the conference constitution and by-laws, the policies and plans adopted by the conference in session for the prosecution of the work of the body.

Again, when a conference unites with the union, the same principle is involved. The conference is a self-governing organization in the same sense in which the church is a self-governing organization, but it recognizes limitations in this field which are established by the union constitution and by-laws, policies, and recommendations. The conference, being a part of the larger body, accepts the recommendations and policies of the union conference.

In like manner the union recognizes the General Conference or the division as the superior body; and while the union is a self-governing organization in its sphere, the same as is the local conference, it, too, has its limitations. Its work is always conducted in harmony with the constitutional provisions, working policy, and recommendations of the General Conference.

The General Conference is the voice of highest authority in the church throughout the world. However, its relationship to the unions and various organizations throughout the entire field is not arbitrary and dictatorial. While some of its actions in the adoption of policies and standards are mandatory, yet most of its actions are recommendatory. This same principle holds true in the relationship of the union to the local conferences and of the local conferences to the local church.

It is in the spirit of counsel and co-operation that the work

is carried forward throughout the entire denomination. The success achieved and the wonderful accomplishments attained in the carrying forward of a world-wide work are built upon the loyalty, the devotion, and the willing support and co-operation of every organization, church, and individual in the denomination. This makes for harmony, unity, and strength.

Advisory Relationships

The relationship of the General Conference officers and workers to the various unions and institutions as they visit different parts of the field and meet with various committees, boards, and leaders, is that of counsel. They are advisers, helpers. Again, the relationship of the union officers and staff as they meet in council with the various boards and committees and leaders of the local fields and institutions within their union, is a relationship of counsel. They are advisers, and put forth every effort to strengthen the hands of the local leadership by good counsel in helping them to arrive at wise decisions in dealing with all manner of problems. These are broad, clear principles upon which strength, co-operation, and successful service and continued unity are founded.

Members Ex Officio

Carrying the thought a step farther, we may say that the authority and powers of each committee are recognized in its sphere in the conduct of the work for which it is responsible.

It is understood that while a spirit of close co-operation should always be maintained between lower and higher organizations, the officers of the lower organization seeking counsel from the officers of the higher in all major matters, and concerning policies affecting the work of their respective fields, yet it should be recognized throughout our world work

that the officers of a higher organization are not members ex officio of the executive committees of lower organizations except in the case of the division committee, which committee, being a section of the General Conference Committee, is comprised of all available General Conference Committee members.

It is clearly seen from the foregoing that none of the units of organization in this denomination are vested with absolute or full autonomy, but each unit is limited in its self-governing powers. By the various steps in our organization the various units are interwoven and united in one world-wide church.

Mission Fields

We have seen how local churches, conferences, and union conferences are organized. Attention should be called to the difference between conferences and mission fields.

Local and union missions are fields in which the work has not grown to sufficient strength to place them upon the basis of conference organizations. The difference between a mission and a conference is that the conference, as has been outlined, receives its administrative powers from the churches, while the mission is administered by the division committee through its various union and local mission committees. The General Conference, exercising the administrative powers vested in it by the entire church throughout the world, authorizes the division committees to administer the affairs of the denomination in the various divisions. This is provided for by the union and local mission working policy adopted by the division.

A local mission field is created by action or authorization of a division committee designating a certain territory within the bounds of a union, or perhaps outside a union territory, that is not included in a local conference.

A local mission field is under the direction of a local super-

intendent and a local mission committee, who are selected by the union mission in session.

A local mission may have organized churches within its territory, or it may not have any organized churches, but only scattered believers or groups of believers.

A local mission may be created by a union conference within its territory on approval of the division committee.

Union Missions

A union mission is a group of local missions formed into a union by an action of the division committee with the approval of the General Conference. It is operated under the authority of the division. It may have within its territory one or more organized conferences with local mission fields. The union mission officers and auditor are appointed by the division committee.

Relationship to Other Societies

"In the desire to avoid occasion for misunderstanding or friction in the matter of relationship to the work of other societies, we, the General Conference Committee of Seventh-day Adventists, submit the following statement for the guidance of workers in the mission fields:

"1. We recognize every agency that lifts up Christ before men as a part of the divine plan for the evangelization of the world, and we hold in high esteem the Christian men and women in other communions who are engaged in winning souls to Christ.

"2. Wherever the prosecution of the gospel work brings us into touch with other societies and their work, the spirit of Christian courtesy, frankness, and fairness should at all times guide in dealing with mission problems; and in this matter we adopt the following principles and plan of operation:

"*a.* We recognize that the essence of true religion is that religion is based upon conscience and conviction. It is therefore to be constantly our purpose that no selfish interest or temporal advantage shall draw any person to our communion, and that no tie shall hold any member save the belief and conviction that in this way he finds true connection with Christ. When change of conviction leads any member of our society to feel no longer in accord with us in faith and practice, we recognize not only his right, but his duty, to change his religious affiliation to accord with his belief.

"*b.* Before admitting to church membership anyone who is a member of another church, every care shall be exercised to ascertain that the candidate is moved to change his religious affiliation only by force of religious conviction and out of regard to his personal relationship to his God; and wherever possible, consultation shall be had with those in charge of the church or mission with which the applicant is connected.

"*c.* Persons under censure of another mission for clearly established fault in Christian morals or character, shall not be considered eligible for membership in our mission until they have given evidence of repentance and reformation.

"*d.* An agent employed or recently employed by another church or mission or other organization shall not be employed by our church or mission without preliminary consultation with the church or mission with which the agent is or was formerly connected.

"*e.* The local mission auditing committees are advised to give consideration, when setting salaries, to the salaries paid by other missions operating in the same field.

"3. As to the matter of territorial divisions and the restriction of operations to designated areas, our attitude must be shaped by these considerations:

"*a.* As in generations past, in the providence of God and the historical development of His work for men, denomina-

tional bodies and religious movements have arisen to give special emphasis to different phases of gospel truth, so we find in the origin and rise of the Seventh-day Adventist people, the burden laid upon us to emphasize the gospel of Christ's second coming as an event 'even at the door,' calling for the proclamation of the special message of preparation of the way of the Lord as revealed in Holy Scripture.

"*b.* As this advent proclamation is described in Scripture prophecy, particularly as it is set forth in Revelation 14:6-14, it is commissioned that this special message of the 'everlasting gospel,' which is to precede the coming of the Saviour, shall be preached 'to every nation, and kindred, and tongue, and people.' While this commission makes it impossible for us to restrict our witness to this phase of the gospel to any limited area, and impels us to call it to the attention of all peoples everywhere, our policy is to make the great masses of the people our special aim in evangelistic work." [1]

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[1] *Working Policy*, pp. 146-148.

Chapter XIV

ORDAINED AND LICENSED MINISTERS

Ecclesiastical Authority

ECCLESIASTICAL authority is the right or power of the church to set apart, to consecrate, to ordain men to the work of the gospel ministry. An ecclesiastic is defined as "one officially set apart for the service of the church." It is by the exercise of ecclesiastical authority that men are ordained, whether that ordination be to the gospel ministry or as a layman ordained to serve as a local church officer. As has already been noticed, Christ Himself ordained the eleven, thus establishing in the apostolic church this solemn, sacred service. He gave them power and authority to preach, to baptize, and to organize churches. By the hands of the apostles and other ministers in apostolic times, men were ordained in the local churches to bear responsibility in the service of God. Paul does not hesitate to speak concerning the ecclesiastical authority which was given him.

In this denomination the right or authority to ordain to the gospel ministry is held by our conferences and is exercised by the ordained ministry on authorization by the conference.

Ordination to the Ministry

"1. Inasmuch as the ordination to the ministry is the setting apart of the man to a sacred calling, not for one local field alone, but foor the entire church, and therefore needs to

be done with wide counsel, the following plan is the proper procedure, except in special cases where serious delay would result:

"*a.* The matter of ordination is first taken under careful consideration by the local conference committee.

"*b.* In case of approval, the local conference committee submits the names of the candidates with their findings and convictions to the union conference committee for counsel.

"*c.* The decisions of these two bodies are placed in the hands of the committee on credentials and licenses at the conference session, on whose favorable report the conference makes final decision in the case.

"*d.* In case a licensed minister to be ordained is in the employ of the union or General Conference, the organization employing him would, of course, initiate the matter.

"2. In the event of its being desirable to have an ordination between sessions of conferences, this may be done in case the candidate has the approval for ordination of the union and local conference committees.

Examination of Candidates for Ordination

"1. Before any ordination is carried out, there shall be careful, unhurried, and prayerful examination of the candidates as to their fitness for the work of the ministry. The results of their labor as licentiates should be reviewed, and the examination should cover the great fundamental facts of the gospel, and such features as the following:

"*a.* The present personal religious experience of the candidate.

"*b.* His belief in and knowledge of the Scriptures.

"*c.* His acquaintance with and full acceptance of the vital truths we believe we are called to proclaim to the world.

"*d.* His attitude toward denominational organization.

"2. The examination of candidates for ordination is

conducted by ordained ministers only, and where there are present representatives of unions, divisions, or General Conference, they should be invited to assist in the examination.

"3. In the carrying out of the ordination, a special service, preferably on the Sabbath afternoon, should be conducted, that will exalt the office of the ministry in the eyes of the people and solemnize the call in the heart of the candidate." [1]

The ordination of a man to the gospel ministry confers upon him the authority to minister in all spiritual things. He is sent forth to preach the gospel, to baptize believers, to administer the sacraments of the church, to solemnize marriages, to organize churches (on recommendation of the conference committee). By ordination he is authorized to preside at business meetings of the churches in the conference as need may require. His ordination gives to him the right and authority to have a part in ordaining other men to the gospel ministry and to ordain local church elders and deacons.

Licensed Ministers

The licensed minister does not have authority to preside at any of the church ordinances. He cannot administer baptism or the Lord's supper, or perform the marriage ceremony. He cannot preside at sessions or meetings of the church in which members are received into fellowship or dismissed from church membership. His ministerial license does not clothe him with such authority.

He is authorized to preach, to assist in a spiritual way in any church activities, to lead out in missionary work, and especially to engage in evangelistic efforts.

A man holding a ministerial license may be elected as a local elder of a particular church and ordained as such on the recommendation and by arrangement of the committee of the

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[1] *Working Policy*, pp. 90-92.

conference in which he labors. In such a case he is vested with the authority of a local church elder, but no more.

His ordination as local elder qualifies him to serve only in the church that has elected him to that office. In case he is asked to serve as elder in other churches he should be elected as such by each of the churches needing his services. His election as elder should always be on the advice and recommendation of the conference committee.

Conference committees do not have the right to authorize a licensed minister to go from church to church to perform the rites pertaining to the functions of an ordained minister. A conference committee action cannot be substituted for church election or ministerial ordination. Assignment of a licensed minister to district leadership must not be made the occasion for unwarranted authorization in such matters.

Many times ministerial licenses are granted to departmental secretaries and some institutional workers whose work is of a public character and who have special gifts to preach and to minister, and who, it is felt by the employing committee, will eventually qualify for ordination.

Credentials and Licenses

"Official credentials are issued all authorized Seventh-day Adventist evangelistic workers. A list of these credentials is given herewith, with a brief explanation.

"1. Ministerial credentials and licenses, issued under the conditions explained in the following section.

"2. Missionary credentials issued conference employees, both men and women, who are active in religious work under the direction of the employing organization." [2]

Among conference employees to whom missionary credentials are issued are the secretary-treasurer, the Book and

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[2] *Id.*, p. 92.

Bible House secretary, departmental secretaries who are not ordained or licensed ministers, and teachers in our secondary schools and colleges. Missionary licenses are also granted to the wives of missionaries in foreign service. Such papers are not issued to wives of workers in the homeland unless they are definitely employed on salary.

"3. Bible instructor's credentials, issued to workers in conference employ, generally women, who devote their time to the giving of Bible studies in the homes of the people.

"4. Colporteur's license, granted by the local conference to beginners in the literature ministry who plan definitely to remain in this line of work.

"5. Colporteur's credentials, granted by the local conference to permanent, regular colporteurs in good standing.

"6. Lay preacher's certificate, issued by local conferences to self-supporting laymen who labor under the counsel of the committee in part-time evangelistic efforts. This certificate does not authorize the holder to perform the marriage ceremony or to officiate in the ordinances of the church.

"7. All credentials and certificates are granted by controlling committees for limited periods.

Issuing of Ministerial Credentials and Licenses

"During the time he is making proof of his ministry, an evangelistic worker is granted a ministerial license. This indicates that his employing committee believes he has talents along ministerial lines which, when further developed, will qualify him, under the blessing of God, for ordination. Unless a worker is definitely considered to be growing into the full exercise of the ministerial calling, the ministerial license should not be granted.

"Ministerial credentials and licenses and other papers are issued as follows:

"1. By the local conference to its laborers, and workers entitled to papers in conference institutions.

"2. By the union conference to union laborers and workers entitled to papers in union institutions.

"3. By the union conference in which the institution is located, to workers in general and interunion institutions, as publishing houses, sanitariums, and colleges, except such persons in these institutions as are provided for under number 4, such persons receiving papers from union conferences being listed in the Year Book as institutional workers.

"4. By the General Conference to workers under General Conference direction, and to members of the General Conference Committee in North America, but not including union conference presidents.

"5. By the General Conference also to such pioneer workers and others of lifelong service to the denomination as may not be directly employed by a union or local conference, or as in the judgment of the Committee should receive such credentials.

"6. By the General Conference to missionaries being sent to the field, to cover the period of their preparation and travel to the field; also to missionaries on furlough when the papers they hold expire during the furlough period.

"7. By the General Conference for one year to missionaries in good standing, who return permanently, and who have not been employed by any conference or institution, and whose papers from the organization of previous employment do not cover one year following their return.

"8. Missionaries, or those who have been in General Conference employ, and who, though in good standing, are without employment in denominational work for a period of one year from the time their employment ceased, shall be referred to the local conference in which they reside for

honorary credentials, such papers to be renewed from time to time at the discretion of the conference.

"9. A laborer being a beneficiary of the Sustentation Fund, yet receiving subsidy from a local conference for service rendered, receives his papers from such local conference.

"10. All other laborers receiving funds from the Sustentation Fund, if entitled to credentials or other papers, are to receive the same from the union conference in which they reside.

"11. The General Conference Committee has power to withdraw papers it has granted, by a two-thirds vote of members present and voting at any regular Council. (By-Laws, Art. IX, Sec. 1.)

Safeguarding Credentials—The Integrity of the Ministry

"1. Inasmuch as the union conference is held responsible with the local conferences in the safeguarding of the ministry for the service of the whole church, it follows that the union conference is charged with sharing the responsibility with the local conference for the standing of the ministry in all the local fields. The union conference is required by denominational action and practice to assure itself that credentials issued within the union territory shall indeed be certificates that the holders are in good and unquestioned standing, properly subject to invitation to any other field of service.

"2. In any case where the standing of any holder of credentials is brought into uncertainty, it is the duty of the union conference to join the local conference in conferring, with a purpose to clear away any uncertainty, in order that no reproach or shadow may be left to rest upon all the credentials held by the ministry. Where the matters involved

are of such a character that the union and local conference committees are unable to resolve the difficulty and announce to all a clear record for the ministry, the matter must of necessity be appealed to the General Conference, by action of both local and union committees together, or by action of one body separately, inasmuch as any uncertainty in the matter of what ministerial credentials stand for in one field casts a shadow upon all credentials, and is a matter of general denominational concern.

"3. It is to be recognized that in case of moral fall by any minister in violation of the seventh commandment, he has by that transgression made void his ordination to the sacred office of the ministry and forfeited his right to church membership. In such case the conference which last issued him credentials shall annul his ordination and withdraw his credentials, thus divesting him of all authority and privileges that pertain to the gospel ministry; and it shall be the duty of the conference to inform the church, of which the offending minister is a member, of its action, and the duty of the church, when it is informed of such action on the part of the conference, to disfellowship him from church membership.

"While one so offending has access to the mercy and pardoning grace of God, and in reformation of life is assured of the love and good will of the brethren, it is clearly indicated that, for the sake of the church and the maintenance of moral standards, the individual must plan to devote his life to some other calling or business than that of the ministry.

"When a minister who has been disfellowshiped from the church because of the violation of the seventh commandment gives evidence of repentance and conversion, he, as any other former church member, shall be rebaptized before rejoining the church.

"4. In the case of apostasy on the part of any minister whereby he falls away to the world, or identifies himself with, or gives continuing support to, any activity subversive to this denomination, it is to be recognized that he has by such disloyalty proved himself unworthy of a place or part in the gospel ministry of this church. In such case the conference employing him shall annul his ordination and withdraw his credentials, thus divesting him of all authority and privileges that pertain to the gospel ministry." [3]

Workers' Personal Finance

"The standards of the ministry in all things should be maintained on an irreproachable basis, in order that 'the ministry be not blamed,' special attention being called to these points:

"1. Our conference and institutional workers shall refrain from all side lines of business and give themselves wholly to denominational work and the ministry of the gospel.

"2. Our workers should arrange their personal financial budgets so as to live within their regular income, and where they do not succeed in so doing they should be advised to take up some remunerative line of business outside of denominational employment.

"3. No worker shall be employed who is not a faithful tithepayer, and workers who are known to be unfaithful in tithe paying shall not be transferred to another conference without proper consideration of this standing of the worker.

"4. Our workers shall not in any way seek personal gifts from our people. When it is necessary for them to discuss their financial affairs, this should be done with their employing bodies rather than with members of the church.

"5. Workers who continually neglect or refuse to pay

[3] *Id.*, pp. 92-97.

their just obligations shall be advised to take up some other line of work.

"6. Proper and satisfactory arrangements shall be made by workers for all financial obligations before transference to another conference.

"7. While it is desired that every worker be encouraged to make continuous effort for self-improvement, especially through correspondence courses, no full-time conference workers, or other denominational employees, should take resident schoolwork, or any line of study that would make inroads upon time that should be given to their regular duties, without first making proper arrangements with those in charge of their work." [4]

The President as Head of the Ministry

The president of the conference is the head of the ministry in his field. It is his responsibility and high privilege to give a strong spiritual lead to, and set the mold upon, the gospel workers under him. He, with his committee, in counsel with the union president will arrange for such workers' meetings, institutes, and conventions, as the work of his conference may demand.

The union president is the head of the ministry in the union, and, in like manner, the president of the General Conference is the head of the ministry of this denomination in all the world.

The union president and committee, in counsel with the General Conference officers, arrange for union ministerial institutes, and such conventions and councils as the work of the union may demand.

In arranging for regional institutes and conventions that embrace the laborers of two or more unions, the General

[4] *Id.*, pp. 89, 90.

Conference officers and Committee take the lead, in council with the unions concerned. Thus the ministry in its various lines of service is strengthened and built up.

Relieving a Minister of His Office

"A minister may be relieved of his office as a minister without his standing as a church member being affected. In cases in which a minister is disfellowshiped from the church and subsequently restored to church membership, his office as a minister is not thereby restored. He re-enters the church simply as a lay member.

"The same principle holds good regarding any church officer who may be disciplined during his term of office. The action restoring him to membership does not restore him to his former office." [5]

Marriage and Divorce

"*Officiating at Marriages of Adventists With Others.*—It is contrary to the practice and policy of this church for a minister to officiate at the marriage ceremony of a Seventh-day Adventist with one who is not of the same faith. A minister derives all his authority and powers from the church, and under no circumstances should he use these contrary to the usages and practices of the body granting his credentials.

"*Ordained Ministers Only May Perform Marriage Ceremony.*—Under no circumstances does the church recognize the right of a local church elder, even though ordained to his office, or a licensed minister, to perform the marriage ceremony. Only ordained ministers holding credentials are authorized to officiate on such occasions." [6]

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[5] *Church Manual*, p. 156.
[6] *Id.*, pp. 186, 187.

General Conference Action on Marriage.—"WHEREAS, Our experience has taught us that disregard of the plain counsel of the word of God respecting the marriage of our people with unbelievers or those not of our faith, often leads to sorrow, disappointment, and shipwreck of faith; therefore,

"*Resolved,* That we urge our workers of experience to give counsel and instruction on the subject of marriage to our young people at appropriate times and places, emphasizing the sacredness of the marriage covenant, and the need of divine guidance in taking any step vitally affecting their future happiness and usefulness, as well as warning against the danger of marriage with unbelievers or those of a different faith; and further,

"*Resolved,* That in the marriage ceremony, simplicity be observed, and that some such simple formula as that in the *Manual for Ministers* be used; also that we look with disfavor upon the ring ceremony, and upon our ministers' officiating at marriages of believers with unbelievers or with those not of our faith." [7]

"WHEREAS, There is in the world a growing disregard of the sacredness of the marriage vow, and an alarming increase in the number of divorces, many considering marriage only a temporary social experiment, to be entered upon lightly and abandoned at will; and,

"WHEREAS, There is danger that our people be influenced by the spirit of the time and look with complacency upon the laxity prevalent in respect to this sacred relationship, be it—

"*Resolved,* 1. That we recognize adultery as justifiable ground for divorce, with the right of the innocent party to remarry as taught by the Saviour, recorded in Matthew 5:32; 19:9; and Luke 16:18.

"2. That in the case of a church member guilty of the sin

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[7] *Autumn Council Actions,* 1925, pp. 12, 13.

of adultery, the church take action in the matter, and, in harmony with the counsel of the Lord, disfellowship such a person from the church. Sin must not be passed over or condoned. Through the properly constituted authority the church must administer discipline in the maintenance of a high standard of moral purity and integrity. A solemn responsibility rests upon the church to deal with those who take a course in direct violation of the counsel of the word of God.

"3. That a person disfellowshiped from the church for the cause of adultery, and who later gives satisfactory evidence of genuine repentance and confession, may, after a suitable period of time, be readmitted to church membership by rebaptism. In such cases it is understood that the good name and interests of the church as well as those of the individual will be given full consideration.

"4. That a church member who is a guilty party to the divorce forfeits the right to marry another, and the church does not recognize the right of the minister to officiate at such a marriage; that should such a person marry another, he be not readmitted to church membership so long as the unscriptural relationship continues.

"5. That in the case of a divorced member claiming the right to remarry, it is the duty of the officiating ministry, in counsel with the church board and conference officers, carefully to investigate all the circumstances and require the applicant to produce satisfactory evidence in support of his or her claim.

"6. That in all cases where discord and unfaithfulness threaten to disrupt family ties, the church endeavor to help the affected parties to enjoy an experience in forgiveness and reconciliation that will preserve the home and restore the offending ones." [8]

[8] *Church Manual,* pp. 187-189.

Chapter XV

THE CONFERENCE PRESIDENT

THE position of the conference president is a high and holy office. It is a position that involves heavy responsibilities of leadership and administrative responsibility.

Much counsel has been given this people through the Lord's messenger concerning the kind of men who should be chosen for this important position. Following are a few quotations:

Inspired Instruction

"Presidents of conferences should be men who can be fully trusted with God's work. They should be men of integrity, unselfish, devoted, working Christians. If they are deficient in these respects, the churches under their care will not prosper. *They, even more than other ministers of Christ, should set an example of holy living,* and of unselfish devotion to the interests of God's cause, that those looking to them for example may not be misled." [1]

"The State conferences must have men at their head who love and fear God,—capable men, who will learn in the school of Christ to be laborers with Him, to wear His yoke, and lift His burdens. They are to be partners with Christ in the sacred service of soulsaving." [2]

"The men who act as presidents of State conferences should

[1] *Testimonies,* Vol. V, p. 379.
[2] *Testimonies to Ministers,* p. 320.

be carefully selected. Then let these men bear the responsibilities of the conference in a most thorough, earnest, God-fearing manner. If they are not qualified to do the work thoroughly and successfully, do not keep them in that position."[3]

"Lessons need to be learned by all who shall step into places where they are to be proved and tested by God, to see whether they shall be registered day by day as faithful and true stewards of God's entrusted talents. Have they shown that they have the fear of God before them, whether they are dealing with superiors, inferiors, or equals? They need to cherish the truth as an abiding principle, that it may sanctify the soul. The creating, transforming power of God's Holy Spirit will make them copartners with Jesus Christ. Yoked up with Christ, they can be more than conquerors through Him."[4]

"The man who is fully sensible that he is in the service of Jesus Christ, will aspire for the friendship of God. He will lie low before God, that he may be nothing, and God everything. Such a man is a copartner with Christ, fitted to preside over a State conference. If he proves himself circumspect, he is prepared for any position, according to his experiences and qualifications. Let the churches understand that such a man is to be trusted and sustained. They may go to him, and talk with him. Such a man will never feel sufficient to carry the work, even of a State conference, without the constant grace which God will give. He will not choose to do the work and bear the responsibility alone. Through wise management, he will have the tact to recognize talent in others. He will use those who have this talent, and help them, while they help to share his burdens."[5]

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[3] *Id.*, p. 322.
[4] *Id.*, p. 328.
[5] *Id.*, pp. 328, 329.

"The Lord wants men who see the work in its greatness, and who understand the principles that have been interwoven with it from its rise. He will not have a worldly order of things come in to fashion the work in altogether different lines from those He has marked out for His people. The work must bear the character of its Originator." [6]

"At this time God's cause is in need of men and women who possess rare qualifications and good administrative powers; men and women who will make patient, thorough investigation of the needs of the work in various fields; those who have a large capacity for work; those who possess warm, kind hearts, cool heads, sound sense, and unbiased judgment; those who are sanctified by the Spirit of God, and fearlessly say, No, or Yea and amen, to propositions; those who have strong convictions, clear understanding, and pure, sympathetic hearts; those who practice the words, 'All ye are brethren,' those who strive to uplift and restore fallen humanity." [7]

"When a crisis comes, there is need of men of deep experience in the things of God, men who can carry the work forward with tact and forethought and skill. Those who allow themselves to be leavened by influences that endanger their spirituality are unfitting themselves to be used by God as men of opportunity. God calls for men who are prepared to meet emergencies, men who in a crisis will not be found standing on the wrong side, warring against God, full of wrath and bitterness." [8]

"If any desire high positions of trust, the Lord will lay the burden, not on them, but on those who have tested and proved them, and can understandingly urge them forward." [9]

"Those who feel insufficient for their positions, and yet

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[6] *Testimonies,* Vol. VII, p. 209.
[7] *Id.,* p. 249.
[8] *Review and Herald,* Nov. 5, 1903.
[9] *Id.,* 1884.

accept it because God bids them, relying upon His power and wisdom, will go on from strength to strength."[10]

These quotations make it clear that the office and responsibilities of a conference president are very great, and emphasize strongly the need of carefulness and wide counsel in the selection of men for this important responsibility.

The Conference President's Responsibilities

First, we would emphasize that the conference president is the head of the gospel ministry in his field. This is a sacred trust, one that calls for the highest degree of integrity, with spiritual, Christlike conduct and Christian courtesy. It is his responsibility and high privilege to set the mold on the ministry of Christ in his conference. He is the leader of the ministry—the trainer and educator of the younger men in service. He should give a strong lead in evangelism and in the raising up of new churches.

The president is the chief elder or overseer at large of all the churches in the conference. He is always the ranking officer whenever he is present in any church, and should be respected by all pastors and local church elders as such. He is the responsible head of all lines of service in the conference. Associated with him in the prosecution of the work are the treasurer, the Book and Bible House secretary, the stenographic force, the school faculty, and all those who are bearing definite responsibility in various branches of the work.

The president, in council with the conference committee, directs all the workers of the conference in their varied activities. His responsibilities are many and varied. It would be impossible for one man to spread himself over so

[10] *Id.*, Nov. 8, 1887.

many different lines of service in a successful and effective manner. Therefore, the conference president who knows how to enlist the sympathetic understanding and the cordial co-operation and help of others, especially those who are bearing responsibility of leadership in the conference, will be the most successful in carrying forward his work.

The successful conference president is a man who has confidence in his co-workers and is willing to trust them fully with the responsibility of their departments or lines of activity. He will cordially and understandingly give men the privilege of exercising their own individual judgment and initiative in strongly building up their lines of work. Always ready to counsel, always ready to suggest, gladly and cordially receiving the approaches of workers for counsel and advice, he stands on vantage ground, enjoying their fullest confidence. The conference president should be a man who possesses in a large measure the gifts of leadership.

His Relationship to His Associates

The relationship of the president to the treasurer of the conference is a vital one. Our conference treasurers are carrying major responsibilities. They have to do with the handling of the business affairs of the conference. The finances of the conference are in their hands. There should be the closest co-operation and counsel between these two officers. The fullest confidence should be maintained. It is the conference president's duty and responsibilty to promote the building up of the tithe income and the foreign mission income as well as the funds for local enterprises in his field. In this responsibility the treasurer must stand shoulder to shoulder with the president in promoting these interests. The president should always know the financial condition of the field.

His Relationship to Departmental Secretaries

Each departmental secretary is an assistant to the conference president in the carrying forward of the work in his department. Technically, the president is the head of each department, and as such he should carry a very definite burden of responsibility and interest. Generally speaking, however, the departmental secretary is left quite free in the conduct of the affairs of his department.

The relationship of the conference president to each secretary should be one of vital personal interest in the success of the work of that department; and each secretary should always feel that the strongest supporter, the most stalwart helper, the best counselor he has in the conference in his line of work, is the president. We do not mean by this that the departmental secretaries should lean upon the president or depend upon him to do their appointed work; but in counsel, in planning, and in the general interest of the work, they should find in him a tower of strength.

His Relationship to the Committee

The president is chairman of the conference committee. He presides at the committee meetings. It is his business, in counsel with the secretary and the treasurer and his departmental secretaries, to prepare an agenda for the committee meeting; and in this he should be careful to list every item that is vital to the different departments and activities of the conference that needs consideration.

The president of the local conference is the voice of the committee. It is his responsibility and privilege to interpret the actions of the committee to the churches and to the workers and to pass on to the different workers and those who are involved, the counsel that relates to them and their work. It is always well for each member of the local conference

committee to bear this in mind and not take upon himself the freedom of passing out information concerning actions of the committee. There are times when the president may request the secretary to pass on the actions of the committee or to write out counsel to those who are involved, but this is optional with the president.

Full administrative authority is vested in the conference committee. It is always recognized that the president as the head of the conference in all its varied aspects is clothed with that degree of administrative authority and power which pertains to his office. It must always be borne in mind that when a man is elected to an important office and responsibility, he is by such election clothed with the administrative authority and powers which pertain to that office. The president is given a much larger degree of such administrative authority than any other member of his committee, but not a greater degree than the committee as a whole. Therefore, the president should be very careful to keep in the closest touch with his committee and not presume to take upon himself the powers and authorities of the committee. In all major moves and plans he should work under committee action.

His Relationship to the Union

While the responsibility of the conference president in his own field is very great and important and his activities are many, he should always recognize that the conference is a part of the union, and he should seek the counsel and help of the union in conference affairs. He is a member of the union committee. He is a member of the union institutional boards. He is a counselor and adviser for the entire union, and he should bear on his heart the interests of the union and its institutions. In counsel, therefore, his interests should be broader than the limits of his own local field.

His Relationship to the General Conference

Again, the responsibilities and relationships of a conference president reach out beyond the union and its interests. The General Conference administers the world-wide field. Each local conference president bears a definite and intimate relationship of responsibility and co-operation to the General Conference in its world program. The General Conference policies and plans for the prosecution of its world work should be of vital interest to the conference president, for the General Conference is dependent upon each local field and each local church for the carrying forward of the work throughout the world.

It was the recognition of this definite relationship and responsibility of the president of a local conference to the General Conference that brought into existence the plan for the local conference presidents of the North American Division to meet in the Autumn Council with the General Conference in the study of its world problems. The world mission program should have a very large place in the planning of each local conference president. The responsibility for raising the enormous sums of money that are brought in through the various channels to the coffers of the General Conference treasury for the support of the world work rests largely upon conference presidents. It is a well-recognized truism that the spiritual well-being of our local churches is very vitally affected by the reflex influence of our foreign mission program and experiences. It can readily be seen, therefore, that the union conferences and the General Conference are vitally interested in the choice of men for this important post.

Chapter XVI

OFFICERS—COMMITTEES—CONSTITUTION—BY-LAWS

Local Church Officers and Board

IN each local church a staff of officers is provided for, together with a church board. The first officer of the church is the elder, who is the spiritual leader of the flock. The second is the deacon, who is associated with the elder in the general work of the church, and has the responsibility of the physical interests of the church. Then there are the clerk and the treasurer.

The church board is made up of the pastor, the elder or elders, the deacon or deacons, the clerk, the treasurer, the missionary leader, the missionary secretary, the Sabbath school superintendent, and the Missionary Volunteer leader. Where it seems advisable, two or three other members who are elected by the church, and in some countries the deaconesses are also included. In large churches the board is increased as the personnel of these leaders is enlarged. The church board should be elected at the same time the church officers are elected, which is at the annual business meeting.

Where there is no pastor, the elder is the chairman of the church board. Where there is more than one elder the senior elder is usually the chairman when present. The board may

arrange to have one of the other elders as chairman if it deems best.

Conference Officers and Committee

The officers of a local conference are: president, secretary, treasurer. The executive committee of the conference is elected by the conference in session and usually consists of from five to nine members according to the size of the conference. The president is a member of the executive committee and is its chairman. The secretary-treasurer, the principal of the academy, the Book and Bible House secretary, and department secretaries may or may not be members of the executive committee, according to the election by the conference in session. It is usual, however, for the secretary-treasurer to be elected as a member of the committee and to act as its secretary. Since the work of the conference is largely evangelistic, the ministry should be well represented on the committee. The laity should also be represented.

The Union Officers and Committee

The officers of the union are: president, secretary, and treasurer. Usually the union treasurer is also the auditor. In some unions, however, someone else is elected as auditor and as a member of the union committee, but the auditor is not recognized as an officer of the union.

The union executive committee is elected by the union in session and is composed of the president of the union, who is also chairman of the committee, the secretary, the treasurer, the presidents of the local conferences within the union, with the local mission superintendents, the union departmental secretaries, the president of the union college, the superintendent of the union sanitarium, and such other

persons as may be provided for in the constitution and elected by the constituency.

The General Conference Officers and Committee

The General Conference officers are the president, the vice-presidents (of whom there are three general vice-presidents and the vice-presidents who are elected as presidents of the various divisions), the secretary, the associate secretaries, the treasurer, and the undertreasurer.

"The Executive Committee shall consist of the president, the vice-presidents, the secretary, the associate secretaries, the division secretaries, the treasurer, the undertreasurer, the assistant treasurers, the division treasurers, the statistical secretary, the general field secretaries, the division field secretaries, the presidents of the union conferences, the superintendents of union missions, the secretary and associate secretaries of the Ministerial Association, the General Conference auditors, the secretary and associate secretaries of each duly organized General Conference department; namely, the Publishing, Medical, Educational, Sabbath School, Religious Liberty, Young People's Missionary Volunteer, Home Missionary, North American Colored, and North American Bureau of Home Missions, the division departmental secretaries, the ex-presidents of the General Conference having credentials from this Conference, and other persons not to exceed twenty in number." [1]

Committees and Their Powers

The constitution and by-laws of the various conferences and unions provide that the Executive Committee shall have full administrative power to conduct the affairs of the conference between sessions, with authority to grant credentials and li-

[1] *General Conference Constitution,* Art. VI, Sec. 2.

censes, and to fill for the current term any vacancies that may occur in its offices, boards, committees, or agents, by death, resignation, or otherwise. The Executive Committee also has power to grant or annul credentials or licenses by a two-thirds vote.

Full Administrative Authority

The full administrative authority of the conference is vested in the committee, to be exercised in the conduct of the affairs of the conference between sessions, within certain limitations. These limitations are the provisions of the constitution and by-laws of the conference, the actions and resolutions passed by the conference in session, the provisions of the constitutions and by-laws of the union conferences and the General Conference and the Working Policy of the General Conference, the plans and policies of the denomination as outlined in the recommendations and actions of the union conferences and the General Conference.

It is a recognized principle, therefore, that the administration of the affairs of a given field is by the exercise of the executive powers that are vested in the committee of that field, and not by the executive powers or authority vested in the Executive Committee of the higher organization. Such administration of the work, however, should always be carried forward in the spirit of counsel with the representatives of the higher organization. The General Conference recognizes this principle as operating in the union. The union recognizes the same principle as operating in the local conference. There may be an exception to this rule in rare cases as in rebellion or open apostasy on the part of the leaders of a lower organization. This principle does not make each organization an independent unit, but, as has been pointed out, each unit is a part of the whole organization united in one world body in the General Conference.

Our conferences and unions, as well as the General Conference, are fully organized bodies, operating under a constitution and by-laws and the General Conference Working Policy for the carrying forward of the work of the church. They are unincorporated bodies (except as required by law in some countries); that is, they are not legal associations, and have no legal status before the law. Our work is evangelistic in character. Conferences are organized and maintained for the proclamation of the gospel in all the earth and for ministry to and direction of the churches in their various activities.

Legal Associations and Corporations

However, each of these organizations has a legal association incorporated under the laws of the state in which it is located. By a charter or by articles of association, which are recorded with the secretary of state, or other proper officials as the law may require, the incorporated body becomes a legal association for the transaction of all legal business pertaining to the body. This enables them to hold and transfer title to properties, to execute deeds, to receive bequests, legacies, wills. Thus the interests of the denomination are fully safeguarded legally.

The legal association of the conference holds its sessions at the same time that the unincorporated conference session is convened. The delegates to the unincorporated session are the legal constituents of the association, and they elect the officers and board of trustees of the association.

In older fields, such as Europe and Australia, legal bodies for the holding of properties and the transaction of all legal business for the denomination have for years been provided for and are operating under the laws of the different countries. In other foreign fields, such as the countries of South and Central America, the General Conference Corporation

(a legal body) has held the title to all denominational property and has transacted all legal business through duly appointed trustees in the different countries who have been given power of attorney by the General Conference Corporation. These trustees are properly registered with the government in the countries where they are acting for the General Conference Corporation.

This is still true in many countries. However, in some mission fields legal bodies have been formed under the laws of the country in which work is established, so that the church in that field owns and controls its own properties and transacts its own legal business. The World Wide Advent Missions, Ltd., is a legal body incorporated in London under British law by the Northern European Division. It holds properties in several different countries for the General Conference.

Articles of Incorporation, Constitution, and By-Laws

The articles of incorporation of a legally incorporated body or association are an instrument setting forth the aims and purposes for which the corporation is formed. This instrument names the incorporators and provides for the personnel of the constituency of the corporation or association and for its board of managers. When such an instrument is properly drawn and filed with the proper authorities, usually the secretary of state, the county clerk's office, or the recorder of deeds, in accordance with the law of the state in which incorporation is sought, it then becomes a legally incorporated body for the transaction of the business for which it is incorporated.

The constitution of an unincorporated body is an instrument setting forth the fundamental law of the organized body or society adopting it. It is different from the articles of incorporation of a legal body in the respect that the constitution and by-laws of the unincorporated body are not filed or

recorded with the state authorities. The constitution declares the aims and purposes of the organization. It provides for the membership of its constituency, for the election of its officers and its executive board or committees. It provides also for the regular and special sessions of the conference. It outlines the powers or prerogatives of its officers and its executive committee, and other features that pertain to the operation of the conference work.

The by-laws are a secondary law or supplement to the constitution which is adopted by the body at the same time as the constitution. Sometimes the constitution covers all the provisions and there are no by-laws. Generally, however, by-laws are adopted with the constitution. We believe this to be the better plan. The by-laws are intended to amplify in detail the provisions of the constitution. They are of equal force with the constitution. The constitution and by-laws may be changed or amended at any regularly called meeting of the constituency. *

Institutions

Denominational institutions are the institutions established or acquired by the denomination. They are owned and operated by local conferences, union conferences, or the General Conference. Usually there are two forms of organization.

One is the plan which provides that the delegates from the churches to the conference in session assembled constitute the constituency of the corporation operating the institution.

This constituency elects a board of directors who conduct the business of the institution in harmony with the articles of incorporation and the by-laws, and the actions of the constituency.

The other form of organization is that whereby the cor-

* In countries outside North America legal requirements should be understood and carefully observed.

poration has its own constituency, provided for by the articles of incorporation, apart from the unincorporated delegated body of the conference or union.

Such a constituency usually has a strong representation of the executive committee and leading brethren of the various fields within its territory.

Our larger institutions representing large General Conference interests, are operated on the last-mentioned plan by their own constituencies.

All our constituencies, on whichever of these two plans they operate, are recognized as denominational and are operated by their boards in harmony with denominational standards and interests.

The institutions in the various departments of our work are closely united in association and co-operation in general plans and policies, and in recognition of territorial lines in operating, and in every other essential way and purpose, by the General Conference department of which they are a part.

Chapter XVII

PASTORS—CHURCH OFFICERS

Pastors—Ordained Ministers

FOR many years we as a people did not follow the plan of having pastors for our churches. But in recent years this plan has been growing among us until now a great many of our larger churches have regular pastors.

Ministers are not elected by the churches to their office as pastors. All our ministers are employed by the conference, and their work is directed by the conference committee. Therefore, a minister's position as pastor of a church is by appointment of the conference committee.

A pastor who is an ordained minister is authorized to exercise all the functions of an ordained minister, as already noted, in the church over which he presides. It is his responsibility to foster and carry forward all the lines of spiritual work in the church.

He takes rank above the local elder or elders. They are his assistants. He is the spiritual leader and adviser of the church. He should instruct the church officers in their duties, and counsel with them in all phases of church work.

By virtue of his appointment as pastor, the ordained minister is not an ex-officio member of the church board, nor is he its chairman. However, it is highly desirable that the ordained minister be a member of the board of the church that he is pastoring and that he act as its chairman. Therefore,

the conference committee, in appointing a minister to the pastorate of a church, should recommend to that church that they elect him as a member of their board and choose him to serve as its chairman.

The pastor in charge of a church is not an ex-officio member of a nominating committee. He may be chosen by the church to be a member of this committee, but is not a member by virtue of being pastor. If he is not elected as a member, his counsel should be sought by the committee.

Pastors—Licensed Ministers

A licensed minister may be appointed by the conference committee to serve a church as its pastor, or he may be appointed to serve a group of churches as director of a district composed of several churches. In such a case he is recognized as the spiritual leader and adviser of the church or churches under his care. He should counsel and lead the church in all branches of church work and missionary activity. He should in all his service and ministry in and for the church, work in the closest harmony and co-operation with the church elder and the church board.

As has been stated in another chapter, if a licensed minister is expected to function as a local elder and perform the duties of that office, he should first be elected by the church that he is to serve and be ordained to that office. He should be elected as elder in each church that he is to serve in that capacity. A licensed minister who is serving as pastor of a church in which he has not been elected to serve as elder, will always recognize the elder of that church as the presiding officer.

There should be the closest and most cordial understanding and co-operation between the pastor and the church elder. The pastor should not set aside or ignore the elder, but should counsel with him and utilize his capabilities in carrying forward the work of the church.

Church Elder

"*The Office of Elder an Important One.*—'This is a true saying, If a man desire the office of a bishop [elder], he desireth a good work.' 1 Tim. 3:1. In the work and organization of the church, except where a local pastor has been provided by the conference, the office of elder stands out as the highest and most important. . . .

"*The Elder a Religious Leader of the Church.*—The local church elder, in the absence of the pastor, is the religious leader of the church. By precept and example he must continually lead the church into a deeper and more consecrated spiritual life. Not only must he be a man recognized by the church as being a religious and spiritual leader, but he must have a good reputation with those of the world.

"*Capable of Ministering the Word.*—The elder should be capable of conducting the services of the church. It is impossible for the conference to supply ministerial help constantly for all the churches; consequently, the elder must be prepared to minister in word and doctrine. However, he should not be chosen primarily because of his position in the world, or because of his ability as a speaker, but because of his consecrated life and ability as a leader. If choice has to be made between men of fair speech without consecration and men of halting speech, but with devoted lives, the choice should fall on the latter. All these conditions should be taken into consideration by nominating committees in preparing their reports for church elections.

"*Elected for One Year.*—The elder, as are all other church officers, is elected for one year. His term of office is for one year only. While it usually is not advisable for one man to serve indefinitely, he may be re-elected to repeated terms of service. The church is under no obligation, however, to re-elect, but may choose another for the eldership whenever a change seems advisable. Upon the election and ordination of

a new elder, the former elder no longer functions as such. He may be elected as a deacon, Sabbath school superintendent, or to any other church office, but the newly elected elder takes the lead in the church in the absence of an ordained minister or pastor.

"*Ordination of Local Elder.*—Election to the office of elder is not in itself a qualification to serve in all the functions of the office. Before entering upon the work of administering the church ordinances, the elder must be ordained. The ordination service is not performed by the retiring elder, but by an ordained minister who holds credentials from the conference and who is in good and regular standing in the denomination. It is not customary or advisable for an ordained minister visiting from another conference or field to ordain local church elders unless requested to do so by the officers of the conference in which he is visiting. Nor is it customary for a sustentation minister to ordain church elders unless requested to do so by the conference officers. Having been once ordained as a church elder, one does not need to be ordained again upon re-election, or upon election as elder in some other church, provided that in the meantime the individual has maintained a good and regular standing in the church.

"*Work of Church Elder Is Local.*—The work of a church elder is confined to the church which elects him. It is not permissible for a conference committee by vote to confer on a local church elder the status of an ordained minister by asking him to serve other churches as elder. If there exists the need for such service, the conference committee may recommend to the church or churches requiring the service that they elect him and ask him to serve them also. Thus by election, one individual may, when necessary, serve more than one church at a time. When such an arrangement is made, however, it should be in counsel with the conference committee. This authority is inherent in the church, and not in the conference

committee. The only way men may be qualified for serving the church at large in the capacity of elder, is by ordination to the gospel ministry.

"*The Church Elder Fosters All Lines of Work.*—In the absence of a pastor, the local elder is not only the spiritual leader of the church, but he is responsible for fostering and directing all branches and departments of the work. The Sabbath school work, the Missionary Volunteer work, the missionary activities of the church, the interests of the church school, and every other line should claim his attention and receive his advice and encouragement. He should sustain a helpful relationship to all other church officers.

"*Relationship of Ordained Minister and Local Church Elder.*—In cases where the conference committee assigns an ordained minister to labor with a church, he should be considered as the ranking officer, and the local elder as his assistant. Their work is closely related, and they should therefore work together in harmony and co-operation. The minister should not gather to himself all lines of responsibility, but should share these with the local elder and other officers. The minister serving the church regularly as pastor, usually acts as the chairman of the church board. There may be circumstances, however, under which it would be advisable for the elder to act in this capacity. The pastoral work of the church should be shared by both. The elder, should, in counsel with the minister, carry much of the pastoral responsibility, looking after and visiting the church members, ministering to the sick, and encouraging those who are disheartened. Too much emphasis cannot be put on this part of an elder's work. As an undershepherd he should exercise a constant vigilance over the flock for which he is responsible.

"The minister is responsible to the conference committee, and serves the church as a conference worker. The elder is responsible to the church and the church board.

"*Church Services.*—In the absence of a minister, the elder is responsible for conducting the services of the church. If it is impossible for him to conduct the services himself, he should arrange for someone else to do so. An exception to this is the communion service. Where an ordained minister cannot be present, the elder should conduct this service himself. Only ordained ministers or ordained elders holding office are qualified to do this.

"A person holding a ministerial license from the conference is not qualified thereby to conduct the communion services or to administer baptism, unless he is the regularly elected and ordained local elder of that particular church. The local elder, even though holding ministerial license from the conference, is not qualified to administer baptism or conduct the ordinances in any church other than the one in which he has regularly been elected as local elder.

"*Baptism.*—In the absence of an ordained pastor, it is always customary, whenever possible, for the elder to arrange with the president of the conference or the superintendent of the mission field for the administration of the rite of baptism to those desiring to unite with his church.

"*Marriage Ceremony.*—The local elder cannot perform the marriage ceremony. Only ordained ministers may do so. In some countries and states even ordained ministers cannot perform the marriage ceremony without being legally registered or appointed.

"*Co-operation With the Conference.*—The pastor or elder and other officers of the church should co-operate fully with the conference officers and departmental secretaries in carrying out all local, union, and General Conference plans. He should inform the church of all regular and special offerings, and see that these are taken at the proper time. He should promote all the activities of the church, such as the Missions Extension, Ingathering, Thirteenth Sabbath Offering, etc.

"He should work very closely with the church treasurer, and see that all funds are remitted monthly to the conference treasurer at the close of each month.

"He should give his personal attention to seeing that the church clerk's report is promptly sent to the conference secretary at the close of each quarter.

"He should regard all correspondence from the conference office as important. Letters calling for announcements to the church should be presented at the proper time. Instances are not lacking in which churches have failed to elect delegates to conference sessions through the neglect of the elder to give proper attention to letters from the conference office. The elder should see that delegates are elected, and that the names of the delegates are sent to the conference office by the clerk. As a wise counselor he should help every officer in the church to measure up fully to his responsibility in co-operating with the conference in carrying out all plans and policies and in seeing that all reports are accurately and promptly forwarded.

"*Foster Foreign Mission Work.*—A very important feature of the elder's work is to foster our foreign mission work. This he should do by making a careful study of our world-wide work and presenting the needs of this to the church. He should talk with and encourage the church members to take a personal part in both giving to and working for the cause of missions. A kindly, tactful attitude on the part of the elder will do much to encourage liberality on the part of the church membership, both in the regular church services and in the Sabbath school offerings.

"*Foster Tithe Paying.*—The elder himself should be a tithepayer. A man who fails to set an example in this matter should not be elected to the position of elder. All church officers should be tithepayers. The elder can do much to encourage the church members to pay a full and faithful tithe.

This can be done by a public presentation of the Scriptural obligations of stewardship and by personal labor with the members. Such labor should be carried on in a tactful and helpful manner. Like the church treasurer's, the elder's relations with the members in these matters should be confidential. He should not place in the hands of any unauthorized person information regarding the financial relationship to the church of any member.

"*Distribute Responsibility.*—It is not advisable to elect the elder to other offices in the church, especially where there are others capable of sharing the responsibilities of church office. The more experience a man has had in the lower offices, the better he can serve in the higher offices. It is better to distribute these responsibilities than to burden a few beyond the limits of their time and strength. In cases in which there are several elders, it may be necessary to ask them to carry other offices in connection with the Sabbath school or other departments of the church work.

"*Seniority of Elders.*—In churches with a large membership it is advisable to choose more than one elder. The burdens of office may be too great for one man, and should be shared by as many as are required to do the work. In such event one of them should be designated as 'first elder.' The work should be divided among the elders in harmony with the experience and ability of each. A successful plan is for the elders to take turns in leading out for a month; thus the talents of all are utilized and each gains an experience in leadership. By wise counsel and co-operation the elders can work together for the upbuilding of the church.

"*Elder Not a Delegate Ex Officio.*—In order to serve as a delegate in the conference sessions, the elder must be elected as a delegate by the church. He is not a delegate ex officio.

"*Limitation of Authority.*—Elders do not have the author-

ity to receive or dismiss church members by their own act. This is done only by a vote of the church. The elder and the church board may recommend that the church vote to receive or dismiss members.

Deacons

" 'They that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.' 1 Tim. 3:13.

"The office of deacon is defined in the New Testament Scriptures. The particular responsibility of the deacon is made plain by the meaning of the word *diakonos*. Literally this signifies 'servant,' although in some lexicons it is also defined as 'minister,' 'waiter,' 'attendant.' In the feminine, it refers to the women who labored in the early church, as in Romans 16:1.

"In the account of the choosing of the seven deacons of the apostolic church, as recorded in Acts 6:1-8, we are told that they were chosen and ordained to attend to the 'business' of the church. 'The time and strength of those who in the providence of God have been placed in leading positions of responsibility in the church, should be spent in dealing with the weightier matters demanding special wisdom and largeness of heart. It is not in the order of God that such men should be appealed to for the adjustment of minor matters that others are well qualified to handle.'—*"Acts of the Apostles," p. 93.*

"This inspired arrangement resulted in great progress in the building up of the work of the early church. 'The appointment of the seven to take the oversight of special lines of work, proved a great blessing to the church. These officers gave careful consideration to individual needs as well as to the general financial interests of the church; and by their prudent management and their godly example, they were an important aid to their fellow officers in binding together the

various interests of the church into a united whole.'—*Id., p. 89.*

"But the call to the office of deacon included more than looking after the business part of the fast-growing work. They were engaged in an important part of the Lord's work, demanding qualifications only slightly less exacting than those of an elder. (See 1 Tim. 3:8-13.) 'The fact that these brethren had been ordained for the special work of looking after the needs of the poor, did not exclude them from teaching the faith. On the contrary, they were fully qualified to instruct others in the truth, and they engaged in the work with great earnestness and success.'—*Id., p. 90.* Stephen, the first Christian martyr, and Philip, afterward called "the evangelist,' were among the first seven deacons chosen in the Christian church.

"The deacon is elected for one year. It is a wise plan to include one or more consecrated young men to serve with older men as deacons. A large church should have a sufficient number of deacons to care properly for their part of the work of the church. In a large church it is well to organize a board of deacons, with a chairman, thus providing a well-ordered method for distributing the responsibilities.

"*Must Be Ordained.*—If the newly elected deacon has never been ordained, he cannot fill the office until he has been so set apart by an ordained minister who holds credentials from the conference. Having been once ordained, it is not necessary for a deacon to be ordained again in order to serve any church as deacon; but he must be elected each year, and when the term expires, he may not serve until re-elected.

"The deacons have the care of the church property. It is one of their duties to see that the building is kept clean and in repair, and that the grounds upon which the church stands are kept clean and made as attractive as possible. This includes doing the janitor work. In large churches it is often

necessary to employ a janitor. The deacons should recommend a suitable person to the church board, which takes action by vote to employ such help. Or the church board may authorize the deacons to employ a janitor. All bills for water, light, fuel, repairs, etc., are referred to the church treasurer for payment.

"*Assist in Church Ordinances.*—The deacons assist in the celebration of the ordinances of the church. At the baptismal service they should be present to minister to the male candidates. They should do their part in making the necessary preparations for this service, whether it is to be held in the church or elsewhere, that there may be no confusion or delay.

"At the celebration of the ordinance of humility, the deacons or deaconesses provide towels, basins, water (hot or cold, as the occasion may require), buckets, etc. After the service, they should see that the vessels used are washed and returned to their proper place.

"At the ordinance of the Lord's supper, the deacons should place the table in position after it has been spread by the deaconesses. They should then be seated on the front row of seats, facing the table where the emblems are spread. After the minister or elder has asked the blessing on the bread and has broken it, he will pass the plates to the deacons. When the plates have been received, the deacons will pass the emblem to the congregation. After serving the people, the deacons return the plates to the elder or minister, who serves first the deacons, one of whom, in turn, receives the plate from him and then serves the minister. The same procedure is to be followed in serving the wine. In most churches, it will be necessary for the deacons to take up the empty glasses before the singing of the hymn of dismissal.

"Great care should be exercised in disposing of any bread or wine left over after all have partaken of these emblems. Any wine remaining that was blessed, is to be poured out.

Any of the bread remaining of that which was blessed, should be burned.

"The deacon is not qualified to act as the celebrant of any of the ordinances of the church, nor can he perform a marriage ceremony. He cannot officiate at the reception or dismissal of members, either by letter or by vote. Where a church has no elder this may be done only by a visiting minister.

"*Care of the Sick and the Poor.*—One of the chief responsibilities of deacons is the care of the sick, relieving the poor, and aiding the unfortunate. Funds should be provided in a church poor fund or otherwise, and should be disbursed by the church treasurer on the recommendation of the deacons or deaconesses on the order of the church board. While this work is the particular charge of the deacons and the deaconesses, the church is to be acquainted with the work that needs to be done, and efforts are to be made to enlist the membership in the work as necessity may require.

Deaconesses

"Deaconesses were included in the official staff of the early Christian churches. (Romans 16:1, 2.) Phebe was a servant —that is, a 'deaconess'—of the church at Cenchrea. Other references indicate that women served the early churches as deaconesses. There is no record, however, that these women were ordained; hence the practice of ordaining deaconesses is not followed by our denomination.

"Deaconesses are elected to office, serving for a term of one year. It does not follow that the wife of a man chosen as deacon thereby becomes a deaconess, nor is it incumbent upon a church to choose the wife of a deacon as deaconess just because her husband is a deacon. Deaconesses are to be chosen from the standpoint of consecration and other qualifications that fit them to discharge the duties of the office.

"Deaconesses are to do their part in caring for the sick, the needy, and the unfortunate, co-operating with the deacons in this work.

"The deaconesses prepare the bread for the Lord's supper. They also neatly arrange the ordinance table, pour the wine, place the plates of bread, and cover the table with the linen prepared for that purpose, etc. This should be done before the service begins.

"The deaconesses also assist in the ordinance of humility, giving necessary aid to women newly come to the truth. It is also the duty of the deaconesses to see that the table linen, towels, etc., used in the celebration of ordinances, are laundered and returned to their place.

"Deaconesses should also assist at the baptismal services, giving such counsel and help as may be necessary regarding suitable garments for baptism. Where possible, robes of woolen material should be provided. Where robes are used, the deaconesses should see that they are laundered and returned to their place.

"In the larger churches, a board of deaconesses should be formed, with chairman and secretary. In such churches, the deaconesses can render help at the regular Sabbath service by extending a welcome to the people, especially the strangers, as they enter the church. In such localities it has also been found helpful to district the membership of the church, assigning a deacon and a deaconess to each district, expecting that they will visit every home at least once a quarter, and once a month if possible.

The Church Clerk

"The clerk of the church has one of the most important of all the church offices. Few realize how much depends on the proper administration of the duties of this office.

"The clerk is elected for a term of one year. In large

churches, an assistant also is elected. The clerk serves as the secretary of all the business meetings of the church, and should keep a correct record of all such meetings. If, for any reason, the clerk must be absent from any meetings, he should arrange for the assistant to be present to take the minutes of the proceedings.

"These minutes should be recorded in the Church Record book, giving the time and date of meeting, number attending, and a report of all actions taken. The clerk should also make a list of any committees appointed at such meetings, giving a copy to the chairman of each committee, together with an outline of the work they are to do. The Church Record book may be secured from the Book and Bible House.

"This Church Record contains ample space for the records of a church. There is a place for the church membership list, giving the columns necessary to show how and when members were received or dismissed, and also for brief explanation where necessary. This list must be kept accurately and up to date. Thus it will show at all times the standing of the membership.

"*No Names Added or Dropped Without Vote of the Church.*—The clerk has no authority to add or drop names from the church list without a vote of the church. Names are not to be added or dropped on the action of the church board alone. There must be a vote of the church to add or drop a name from the church membership roll, except in the case of the death of a member.

"*Transferring Members.*—The church clerk handles all correspondence between individual members and churches in the transferring of church membership.

"*Corresponding With Members.*—The clerk should endeavor to keep in touch with absent members by correspondence. Pass on to them interesting items of church progress,

encouraging them to report each quarter. To do this, it will be necessary for the clerk to write to them frequently.

"The Church Record should contain a brief statement of special services, visits of ministers, etc. For example: 'Elder Blank, the president of our conference, spoke at the morning service, Sabbath, June 23, on "Our Glorious Reward." His visit greatly strengthened our church.'

"The clerk must fill out the credentials for all delegates elected to represent the church at the sessions of the local conference, and send them promptly to the conference secretary. These blanks, and all the report blanks, church letter blanks, etc., are provided by the conference.

"*Reports to Be Furnished Promptly.*—It is the duty of the church clerk to furnish promptly certain reports. Some of these are annual reports, while others are to be submitted quarterly; and it is essential that they all be sent to the conference secretary within the time specified. The information required for these reports is to be secured from the treasurer, the church missionary secretary, the deacon, the Sabbath school secretary, the Missionary Volunteer secretary, the church school teacher, and from the records of the clerk.

"Every item of information called for in the blanks should be supplied. Especial attention should be given to the transfer of members, and members received and dropped for various causes, as indicated by the blank. The conference secretary must report quarterly to the union conference secretary, and the union conference secretary must report to the division, and the division secretary to the General Conference office, relative to these important items; any omission or delay in the report seriously affects the work all along the way. Faithful attention to all the details specified in the report blanks greatly assists in keeping an accurate record of our world-wide work.

"*Church Records.*—The church clerk is the keeper of the church records. These records should be carefully preserved. At the expiration of the term of office, all these records are to be turned over to the newly elected clerk. All records and account books of the various church officers are the property of the church, and are to be surrendered at the expiration of the term of office or at any time during the term at the request of the church.

The Church Treasurer

" 'God has made the proclamation of the gospel dependent upon the labors and gifts of His people. Voluntary offerings and the tithe constitute the revenue of the Lord's work. Of the means entrusted to man, God claims a certain portion —the tenth. He leaves all free to say whether or not they will give more than this.'—*"Acts of the Apostles," p. 74.*

"The treasurer can greatly encourage faithfulness in the payment of tithe, and deepen the spirit of liberality on the part of church members. A word of counsel given in the spirit of the Master will help the brother or sister to render faithfully to God His own in tithes and offerings, even in a time of financial stringency.

"*A Sacred Work.*—The treasurer is elected to a very sacred task. He is the custodian of sacred money, such as tithe, foreign mission offerings, and other church funds. His books at the close of each year should show the total amount of all funds raised by the church. The tithe and the various funds for missions or other general work should be remitted each month to the conference treasurer. No part of these funds should be held over from one month to another, but all should be promptly sent on to the conference office, to provide the necessary means for carrying forward the Lord's work in local, union, and General Conferences. Nor should he, or the church board, under any circumstances, borrow

funds from any account held in trust, to pay any church expense; or divert any local church funds from the objective for which they were given, except as may be authorized by the church in regular business meeting, and with the consent of the subsidiary organization.

"*Church Treasurer the Custodian of All Church Funds.*—The church treasurer is the custodian of all church funds. He is the keeper of the tithe, all funds designated for foreign missions, and all conference funds that may be raised for institutional work, camp meeting purposes, etc. He should have the care of all collections and offerings, including church, Sabbath school, Missionary Volunteer Society, offerings for missionary work, Dorcas Society, and other departments of the church. All funds belonging to the church, including donations to general church expense, building and repair funds, offerings for the poor, and income from rentals and other sources, are kept in custody by the church treasurer in a bank account in the name of the church, and, except as hereinafter provided, are subject to disbursement only by vote of the church board at a regularly called meeting. The church treasurer shall pay from the church expense funds all bills for local church expense authorized by the church board, such as water, light, fuel, insurance, paving assessments, rentals, janitor, etc. He should be careful to secure a receipt for all bills paid. The funds of the Sabbath school, Missionary Volunteer Societies, Dorcas Society, funds of the church school, and all offerings for local church missionary work, while held in custody of the church treasurer in the church's bank account, are to be disbursed according to the following regulations:

"*Sabbath School Funds.*—All Sabbath school offerings for missions are to be turned over to the church treasurer by the Sabbath school secretary-treasurer weekly, who shall keep a careful record of such offerings. Such mission funds

are transmitted to the conference office as outlined on pages 51, 52 of the 'Church Manual.' Sabbath school expense funds are to be turned over to the church treasurer weekly, to be held in trust, subject to the orders of the Sabbath school council committee, to meet the routine expenses of the Sabbath school.

"*Missionary Volunteer Society Funds.*—Missionary Volunteer Society funds have to do with both the Senior and the Junior Society, and the funds of each society shall be kept separately on the church treasurer's books. Society offerings to missions and general church work, or to conference enterprises, shall be turned over to the church treasurer to be passed on to the conference treasurer. All funds contributed to society expense shall be turned over to the church treasurer to be held in trust for the society. All funds contributed to society expense shall be turned over to the church treasurer as soon as possible after they are received. The expense funds of the Senior Missionary Volunteer Society shall be disbursed by the church treasurer on the order of the society executive committee. Expense funds of the Junior Society shall be disbursed on the order of the Junior Society superintendent.

"*The Church Missionary Secretary's Funds.*—The first-Sabbath offering and all other offerings for local church missionary work shall be recorded by the church missionary secretary and turned over to the church treasurer to be held in trust. The disbursement of these funds, for recognized missionary work only, must be authorized by vote of the church board at any meeting of the board called in the regular way.

"Moneys received by the church missionary secretary from individuals to pay for personal orders of literature, books, pamphlets, magazines, and subscriptions to our periodicals, shall be handled by the church missionary secretary, and

remitted with the order to the Book and Bible House in payment for the literature, books, subscriptions, etc., ordered. At the close of each quarter the church missionary secretary will make a report, indicating receipts and disbursements, to the church at its quarterly business meetings, and provide a copy for the church treasurer.

"*Dorcas Society Funds.*—The funds of the Dorcas Society are to be turned over to the church treasurer to be held in trust only, and shall be disbursed on order of the Dorcas Society.

"*Church School Funds.*—The church treasurer should handle all church school funds. He receives these and disburses them on the order of the church school board.

"*Other Auxiliary Organizations.*—The funds of any other auxiliary organization of the church shall be handled according to the policy outlined.

"*Proper Method for Payment of Money by Members.*—The treasurer should insist that all money paid in by church members other than the regular church collection be placed in the regular tithe and offering envelopes, instructing each member to list the various items and amounts on the envelope as indicated, and to make sure that the money enclosed equals the total shown. The member should sign his name and give his address, and place the envelope on the offering plate or hand it to the treasurer. Envelopes should be preserved to serve as vouchers until the treasurer's accounts are checked by the conference auditor.

"The members of the church should be instructed to make checks payable to '—— Seventh-day Adventist Church;' they should not be made in favor of any individual by name. For example, 'Takoma Park Seventh-day Adventist Church.'

"*Receipts to Church Members.*—A receipt should be issued promptly for all monies received, no matter how small the amount, and a strict account of all receipts and payments

should be kept by the church treasurer. All general offerings not in envelopes should be counted by the treasurer in the presence of another church officer, and receipt given to such officer.

"*Proper Method of Remitting Funds.*—In sending remittances to the conference treasurer, all checks, bank drafts, or money orders should be made payable to the conference—for example, '—— Conference of Seventh-day Adventists'—and should not be made in favor of any individual by name. The duplicate sheet from the church treasurer's book should be enclosed with the remittance. Remittance blanks are furnished by the conference.

"A bank account should be opened in the name of the church. Treasurers should not keep the church funds in connection with their personal funds or private bank account, but an entirely separate account for the church should be kept.

"*Preserving Vouchers.*—Vouchers or receipted bills should be secured for all monies disbursed, and a good way of preserving such vouchers is to paste them on the back of the original sheet in the treasurer's book opposite the page on which the entry is made. For example, if the entry is made on page 16, paste the voucher on the back of page 15. There will usually be ample space for these vouchers if they are lapped one over another. This method is safer and more convenient for the auditor than that of keeping them on a spike file, in a pigeonhole in a desk, or even in an envelope properly marked.

"*Books Should Be Audited.*—The conference treasurer, or some other individual appointed by the conference committee, audits the church treasurer's books each year. The books and other records relating to the work of the treasurer may be called for and inspected at any time by the conference auditor or by the pastor, district leader, leading church elder,

or by any others authorized by the church board, but should not be made available to unauthorized persons.

"Reports of all funds received and disbursed should be presented at the regular business meetings of the church. A copy of these reports should be given to the leading church officers.

"In reporting the number of tithepayers in the church, the wife and minor children who are nonwage earners, but are members of the church, should be counted as tithepayers, in addition to the head of the family, when he is known to be faithful in this respect.

"Relations With Members Confidential.—The treasurer should always remember that his relations with individual church members are strictly confidential. He should be careful never to comment on the tithe paid by any member or upon his income or anything concerning it, except to those who share the responsibility of the work with him. Great harm may be caused by failure to observe this rule." [1]

[1] *Church Manual,* pp. 23-44.

Chapter XVIII

CHURCH OFFICERS (Continued)

Church Missionary Leader

AT the time of the annual election of church officers, a missionary leader should be chosen. In many instances it has been found advisable for the elder to be chosen to fill this office. It is permissible, however, for someone other than the elder to be selected for this position if for any reason the elder is unable or is not qualified to discharge the duties of the missionary leader. This office should be considered as one that is attended by heavy responsibilities, since the missionary leader must play an important part in training and leading the church into active missionary service. The duties of the church missionary leader may be listed as follows:

"1. To act as chairman of missionary meetings and of the missionary committee. To give careful study to the missionary field of the church, in order to counsel most effectively with the church board concerning the missionary program, and enlist every member of the church in service.

"2. To educate members.

"*a*. By providing classes in 'how to give Bible readings' and other lines of work.

"*b*. By practical demonstrations of how to do the work outlined.

"*c*. By encouraging members in definite lines of work.

"3. To help promote all soul-winning campaigns, such as Literature, Missions Extension, *Signs of the Times, Review and Herald,* and Ingathering.

"4. To promote reporting, through public effort and through the church missionary secretary and band leaders.

"5. To co-operate with the conference home missionary secretary in carrying out the plans of the conference for the missionary work of the churches.

Missionary Secretary

"The church missionary secretary holds a very important office, and when closely co-operating with the missionary leader, is able to render valuable service in the development of the missionary work of the church. The duties involved in this secretaryship may be briefly outlined as follows:

"1. To assist in the direction of the missionary activities of the church, being present at all missionary meetings, keeping the minutes of these services, and endeavoring in every consistent way to co-operate with the missionary leader in stimulating missionary activity.

"2. To conduct the business transactions of the church along missionary lines, such as ordering supplies of literature, etc., keeping accounts, and making collections.

"3. To provide himself with a duplicate order book. This is necessary that he may have a copy of the order by which to check the Book and Bible House bills. Orders should never be written in letters. Such orders are liable to be overlooked. Care should be taken to write the orders clearly, with correct names and addresses, stating how the

supplies are to be sent, and giving other necessary instructions.

"4. To order all regular supplies, such as Sabbath School Lesson pamphlets, Home Missionary Workers' Calendars, Morning Watch Calendars, at the proper time.

"5. Offerings should be taken at suitable times to provide tracts and other missionary supplies for the members. A collection for this purpose is usually taken on the first Sabbath. If this offering does not bring in enough to pay for the needed tracts, collections may be taken at the weekly missionary meetings.

"6. To see that the receipts from all sources are sufficient to pay for everything that is ordered. The Book and Bible House account should be paid each month.

"7. To act as secretary of the missionary committee, keeping a record of the minutes of this committee, and taking an active part in carrying into effect the plans for the church developed by this committee.

"8. To collect regularly reports of work done by church members, to keep the proper record, and to be prompt in sending a summary to the conference home missionary secretary at the appointed time.

"9. To keep before the attention of the church, missionary literature which is available for use.

"It is the duty of the missionary secretary to keep in close touch with the conference home missionary secretary, and to keep him informed in regard to the progress of the work. A monthly letter containing items of the following nature is very helpful to the church and conference home missionary secretary:

"*a*. A brief report of the condition and progress of the missionary organization.

"*b*. Any good experiences the members may have had during the month.

"*c.* Interesting statistics concerning any campaign the church may be conducting, such as Ingathering, etc.

"*d.* Any questions covering problems the church is facing in the development of its missionary work.

Sabbath School Officers and Their Responsibilities

" 'There is a *most precious* field in the Sabbath school.'—'*Testimonies on Sabbath School Work,*' *p. 29.* 'The Sabbath school, if rightly conducted, is one of God's great instrumentalities to bring souls to a knowledge of the truth.'—*Id., p. 18.* The officers, teachers, and entire membership should, therefore, co-operate with the other departments of the church in all phases of missionary work and soul-saving activities. Likewise, all departments of the church should work together with the Sabbath school to build up the Sabbath school and make the entire church work as effective as possible.

"The officers of the Sabbath school should be members of the church, and are elected for one year, and in the same manner and at the same time as the officers of the church are elected. The Sabbath school officers and their assistants are the following:

"Superintendent
"Assistant superintendent
"Secretary
"Assistant secretary
"Division leaders, as needed
"Chorister, and assistant (if needed)
"Organist, and assistant (if needed)

"These officers and assistants, with the church pastor or elder, are a committee of council concerning the plans and problems of the Sabbath school, and should meet once a month where this is possible, to study and plan for the successful working of the Sabbath school.

"*The Superintendent.*—The Sabbath school superintendent is the superior officer of the school. He should, as soon as elected, begin to plan for the smooth and effective operation of his school. The council committee should meet and plan their Sabbath school organization. Particular duties should be assigned to the assistant superintendent and assistant secretary. The teachers for all divisions should be chosen by the Sabbath school council, which includes the division leaders. Nothing should be left to chance or to hasty decisions at the first session of the Sabbath school in the new year. Everyone who is to bear responsibility in the school should be notified a week or more before the first Sabbath, that all may make ample provision for their work. In larger schools more than one assistant superintendent may be needed. If more are required and elected, each should be given specific duties in the school. Ushers are usually appointed in large schools. These, too, should be chosen by the council committee under the leadership of the superintendent.

"Every superintendent should acquaint himself with the plans of the Sabbath School Department of the General Conference. He is expected to abide by the decisions of the council committee relating to the operation of his local school.

"The superintendent is in charge of all departments of the Sabbath school, and leaders of divisions should seek to cooperate with him by submitting all new plans that affect the program or operation of their part of the school, to the council committee, of which the superintendent is chairman.

"Sabbath school teachers are appointed for the year, but are subject to change at the discretion of the council committee. One or more substitute teachers for each division, according to the need, should be chosen at the same time as the regular teachers. These may be called upon by the super-

intendent to fill such vacancies as may occur from time to time in the division for which they are chosen.

"If a vacancy occurs in any appointed office or a teacher leaves at any time, it is the superintendent's duty to call together his council committee and fill such vacancy.

"The superintendent should have general charge of teachers' meetings. While others may have duties on particular lines, as lesson study or training course study, he should take the lead, and make the teachers' meeting an actual part of the Sabbath school responsibility he carries.

"He should take a definite interest in Sabbath school music, choosing hymns that will fit the study of the day, lend a spiritual and uplifting atmosphere to the session, and should enlist the active help of his chorister and organist in making this part of the program as spiritual as is the study of the Bible.

"The Sabbath school carries a very heavy part of the missions program of the denomination. More than half the offerings given in some countries for the advancement of the gospel in mission lands is given by our Sabbath schools. It is one of the responsibilities of every Sabbath school superintendent to make himself conversant with the promotion plans of the missions program, to learn how to present effectively the mission fields and their needs, and to lead his school in such sacrifice and giving as will enlist their wholehearted support of the missionary advance by meeting the financial goals of the Sabbath schools.

"*The Assistant Superintendent.*—An assistant superintendent should be elected to assume charge of the Sabbath school in the superintendent's absence. At any time he may be called upon to plan for and lead in the Sabbath school sessions, but this should be done only very occasionally for the sake of experience and training, the main responsibility resting always upon the superintendent. Specific duties in

the school may, however, be assigned to the assistant, such as looking after visitors, providing for the missions exercise, seeing that substitute teachers are assigned duties in classes, and any other responsibilities in which the superintendent needs assistance to carry out the Sabbath school program promptly and efficiently.

"*The Secretary.*—There is perhaps no office in the Sabbath school in which faithfulness, accuracy, and Christian courtesy are more necessary than in the work of the secretary. Next to that of the superintendent, no position in the Sabbath school offers a greater variety of opportunities for useful service. The secretary becomes the superintendent's chief helper. By faithfulness and careful attention to details he enables the superintendent to keep his finger on the pulse of the entire school.

"The secretary's duties may be summarized as follows:

"1. To report the sessions of the Sabbath school.

"2. To distribute to the teachers their weekly supplies, and gather their class records and offerings.

"3. To mark the officers' record card and receive their offering.

"4. To keep a record of the weekly offerings to missions, the amount of the Thirteenth Sabbath Offering, the birthday offerings, the Investment Fund, and the expense money, if the Sabbath school expenses are not included in the budget of church expense.

"5. To turn over to the church treasurer all Sabbath school money for missions, also all expense money taken up in the Sabbath school.

"6. To order through the church missionary secretary the current supplies and special helps agreed upon by the Sabbath school officers.

"7. To keep the minutes of any action agreed upon by the Sabbath school council committee.

"8. To keep all records provided for by the Sabbath school secretaries' Record Book, being sure that all financial records balance with those of the church treasurer, so that the report rendered by the church treasurer to the conference treasurer and the report of the church Sabbath school secretary to the conference Sabbath school secretary, shall agree.

"In case of unavoidable absence, the secretary should always place the prepared report and necessary supplies in the hands of his assistant, that the exercises of the Sabbath school may proceed as usual in his absence.

"*Sabbath School Offerings.*—All Sabbath school offerings are to be turned over to the church treasurer by the secretary. A careful record of all offerings received should be kept by the secretary.

"These funds should be turned in to the church treasurer's hands at the earliest possible moment. This ensures against accidental loss. When the home division envelopes come in at the end of the quarter, the offerings should be added to those already received from the school. Care should be taken in counting the offerings for the thirteenth Sabbath, keeping them separate from the offerings for the other twelve Sabbaths.

"*Expense Money.*—Many schools take offerings at stated periods for Sabbath school expense. All such money should be reported in the minutes, kept separate from the offerings for missions, and used only for paying Sabbath school expense, as authorized by the Sabbath school officers. It is passed on to the church treasurer to be kept separately by him. In some churches, Sabbath school expenses are included in the church budget, the amount expended for supplies being authorized by the officers of the school.

"*The Assistant Secretary.*—If the secretary is absent, the assistant acts in his place. He should be present at Sabbath

school, and ready to assist by doing whatever the superintendent or the secretary may request of him.

"The assistant should occasionally be requested to take notes and to write the report. He should then read his own minutes the following Sabbath.

"If desired, the assistant may act as secretary of the teachers' meeting, and report to the secretary any business, votes, or recommendations that should be recorded.

"*The Quarterly Report.*—This report should be made out immediately after the last Sabbath of the quarter, and mailed as soon as possible to the conference Sabbath school secretary. It should be read before the school the first Sabbath of the new quarter, and may also be read at the quarterly business meeting of the church, if desired. The secretary should make the report in duplicate, retaining a copy for future reference." [1]

Church Board Meetings

"A meeting of the church board should be held at least once each month. In large churches, such meetings may be needed oftener. A weekly meeting is often advisable.

"Many problems arise that require immediate consideration. Also there are requests for church letters and requests for admission to the church to be considered and recommendation made to the church.

"The details of church business should be considered in these meetings. The treasurer should report the state of church finance, with cash on hand and paid out. Each of the other officers should give a report of the work for which he is responsible.

"The church roll should be studied. Arrangements should be made for the sick, discouraged, or backslidden members to be visited. The spiritual standing of all the members

[1] *Church Manual*, pp. 44-53.

should be inquired into. Plans should be considered for enlisting all in active missionary service."[2]

The duties and responsibilities of the church board are many and important. All the affairs of the church and the conduct of its activities are largely in the hands of the board. Definite responsibility is laid upon it by the church. Wisdom and discretion are needed continually. Carefulness should be exercised always by the board that it may not exceed its powers and unwisely assume the responsibility of deciding matters that should be brought to the church for action or counsel.

School Board Meetings

"In some churches maintaining a church school this work is fostered by the election of a church school board. A chairman is selected, who presides over the meetings of this board. A secretary is selected to keep the records of board meetings and actions. This board should plan to hold its meetings at regular times. Special meetings may be called by the chairman when the need arises. Some churches prefer to have the church board serve also as the school board."[3]

Church Elections

"A careful study of the instruction given to the church regarding the character and the responsibilities of church officers, will make clear to everyone that electing church officers is an exceedingly important work. This work should be entered upon in a well-ordered and serious manner.

"*Nominating Committee.*—It is the rule that a nominating committee be appointed to give careful study to the needs of the church, and to make careful inquiry into the fitness of

[2] *Id.*, p. 175.
[3] *Ibid.*

members to serve in the different offices. This committee should be appointed as early as possible in the closing quarter of the year, so that the church election may be held not later than the second Sabbath in December. The minister or pastor in charge of the church, or in the absence of a minister, the church elder, should bring the matter to the attention of the church, with the understanding that the church itself shall determine how the nominating committee is to be chosen.

"It is recommended that in harmony with the practice at our conference elections, there be provided in the larger churches a special and representative committee of from seven to fifteen members, who shall nominate the nominating committee. In churches of twenty-five members or less, a committee of from five to nine may be chosen. This special committee may be chosen in various ways, such as the following:

"1. By nominations from the floor. If this method is followed, it must be understood that no church members may nominate more than one. The effort of one individual or a small group to dictate to the entire membership of the church *is disapproved.* Everything that savors of a political nature should be avoided.

"2. By voting to authorize the church board to nominate this special committee to nominate the nominating committee.

"In either case, this special committee must be voted on by the church. The nominating committee has not been elected and cannot function until this is done.

"The plan of nominating officers from the floor or by general ballot is disapproved." [4]

"*Vacancies.*—If an office of the church becomes vacant during the year because of death, removal, resignation, or for

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[4] *Id.*, pp. 70, 71.

any other reason, the church board nominates a successor to fill the vacancy, and submits the nomination to the church for election." [5]

Business Meetings

"Church business meetings may be held monthly or quarterly, according to the needs of each church. At such meetings full information should be given to the congregation regarding the workings of the church; and at the close of the year, reports should be rendered covering the activities of the church for the year. Where possible, these reports should be presented in writing and should include the following:

"1. A report from the clerk, showing the number of members received and dismissed during the year, the present membership of the church, and a brief statement of those decisions arrived at by the church board in its meetings which it would be of interest and benefit for the church to know.

"2. A report from the missionary secretary, giving a full statement of missionary activities, together with any plans for future work.

"3. A report from the treasurer, showing the amount of tithe received and forwarded to the conference treasurer; also a full statement of missionary offerings received and forwarded; and a statement showing local church funds received and disbursed.

"4. A report from the deacons concerning their activities in behalf of the poor and any other features that come under their supervision.

"5. A report from the secretary of the young people's society, outlining the activities in missionary and other lines by the young people of the church.

[5] *Id.*, p. 75.

"6. A report from the Sabbath school secretary, giving the membership and other matters pertaining to the Sabbath school." [6]

Unauthorized Speakers

"Our churches have often been imposed upon by having unworthy persons invited to speak to them. Under no circumstances should a minister, elder, or other church officer invite strangers or any unauthorized persons to take any service, or to speak in or take part in a public way in any service or meeting of the church. Sometimes men who have been dropped from the ministry, or who have been dismissed from church fellowship in other places, or designing persons who have had no connection with the church, will appear and with plausible words gain admittance to our churches. Great care should be exercised to prevent this. Everyone worthy of the confidence of our churches will be able to identify himself by producing proper credentials. All others should be excluded. No deviation from this rule should be permitted. It is the duty of every elder, minister, and conference president to see that this rule is carried out." [7]

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[6] *Id.*, pp. 176, 177.
[7] *Id.*, p. 180.

Chapter XIX

DEALING WITH CHURCH MEMBERS

Establishing Tests of Fellowship

THE local church does not establish for itself tests of fellowship. Indeed, the conference committee or a conference in session does not have the authority to set up or establish tests of fellowship or requirements for baptism for the denomination. This authority rests with the entire church and is exercised for the denomination through the regularly constituted organization of the church, which centralizes in the General Conference and between sessions in the General Conference Committee. No other body is empowered or authorized to establish church standards. This being true, it is clear that no evangelist, pastor, or worker, or church board has the right or authority to set up such standards.

It should always be remembered that there are many things which, as a church, we preach and teach as matters of faith and conduct upon which the denomination does not legislate and which we do not make tests of fellowship. This is a broad, clear, fundamental principle which should be recognized and thoroughly understood by all workers and church members. It seems that there are some who find difficulty in knowing how to differentiate between a teaching and baptismal requirement or church membership requirement.

Dealing With Erring Members

It is unfortunate that it becomes necessary at times for the church to deal with members who are unfaithful or untrue or who are walking disorderly. However, this has always been the responsibility of the church from apostolic days. It is a sacred responsibility and one that should be discharged with faithfulness and loyalty to the name and cause of Christ, but withal in the spirit of sympathy and kindness.

Before any action is taken by the church to drop a member, every effort should be made, by loving ministry, to restore and help him. The Bible plan should be followed. He who is at fault should be labored with, and the wrong should be put away. Every effort should be made to restore the one in error to a vital spiritual experience in the Lord Jesus. However, in cases in which this ministry and spiritual help fails of accomplishing its purposes, the church may resort to corrective measures.

Vote of Censure

One of these measures is the vote of censure. This method was used years ago much more frequently and effectively, we believe, than in recent times. We are impressed with the thought that the church is not employing this measure as frequently and effectively as it should. A member may be at fault to a degree that may not make necessary the extreme or ultimate action of disfellowshiping, and yet his conduct may merit the expressed disapproval of the church.

The erring member may be placed for a given period of time—say, three months or six months, or in some cases even a year—under a vote of censure by the church. If during this period he walks carefully and uprightly and indicates that he has put away the evil and is endeavoring to live in full fellowship with the church, then the vote of censure

may be allowed to lapse by limitation, or it may be rescinded by the church before the full period has passed, if that seems best.

Disfellowshiping Members

When every endeavor to restore an individual has failed and there seems no other alternative, then the church should take action to disfellowship such a one, so that the church may not become a party to his sin, by continuing to permit him to be a member while living in sin.

The vote to disfellowship should be a majority vote of all the members present at a regular business meeting of the church. Such a meeting should be presided over by an ordained minister or the ordained elder of the church, but never by a licentiate.

When a member is under question and his case is being considered, the church should always recognize his inherent rights to be heard. After his case has been fully considered and his explanation or defense has been made, the church may then, if the case demands so drastic an action, vote to disfellowship him. It should always be recognized that such a one has the right, if he so wishes, of appeal from the action of the church to the conference committee for a further hearing of his case. As a denomination we do not recognize conditional disfellowshiping, nor do we recognize a retired or an inactive list.

Among our churches everywhere are many aged people who, because of advancing years, are feeble and unable to attend public service. There are others who are invalid and not able to get out. Their relationship to the church as members in good standing should be carefully safeguarded and tenderly considered. They should never be dropped from church membership because of nonattendance.

There is provision, however, in our denominational policy

whereby nonreporting members—that is, members who have moved away or who are located at a great distance from the church to which they belong and who are not faithful in reporting, who do not write to the church and who are lost track of—may be dropped after two years when faithful endeavor to locate and communicate with them has failed. This provision, however, should be carefully safeguarded that no injustice creep in.

Reasons for Disfellowshiping

Again, there are those who, because of age or broken health or for other reasons, are not able to contribute financial support to the cause of God. They are not earners. They have no income. Many times they are living with their children or other relatives. Therefore, they have no tithe to pay and are not able to make offerings. Such should never be dropped from church membership for pecuniary reasons. In fact, no member should be disfellowshiped on account of inability to render financial help to the church.

To cut off a member from fellowship with the church, which is the body of Christ, is always a very serious matter. This is the extreme measure that can be meted out by the church. Such action should be taken only after much prayer and earnest endeavor in behalf of the member in question. There are a number of reasons for which members may be disfellowshiped. These reasons may be summed up as follows:

Loss of faith in the fundamentals of the gospel and the cardinal teachings of the church; teaching doctrines contrary to those held by the church; open violation of the law of God, such as worship of idols, adultery, fornication, stealing, swearing, Sabbathbreaking; willful and habitual falsehood; fraud or willful misrepresentation in business; failure to pay one's honest debts; disorderly conduct which brings

reproach upon the cause of God; the remarriage of a divorced person, except the innocent party in a divorce based on Bible grounds; persistent refusal to recognize church authority or to submit to the order and discipline of the church; the use of alcoholic liquors or aiding in their manufacture or their sale; and the use of tobacco.

Dropping a Member on His Own Request

There is one other reason for which a person may be disfellowshiped which should be noted here and which would not be included under the foregoing list of reasons, and that is that the individual member himself makes such a request. It must always be remembered that an individual has the right to withdraw from church membership if he wishes. The church should never hold an individual in membership against his will. At the same time there are always reasons lying behind such a request, and they usually indicate dissatisfaction, a lack of interest, or perhaps some personal feeling. It is therefore advisable that every effort be made to clear up any difficulties, and to help the member to a deeper, more satisfactory experience in the Lord Jesus. He should be given time for careful consideration. If, after these measures have been taken, he still insists that his name be dropped, then the church should take action granting the request.

Reinstating Those Who Have Been Dropped

We can scarcely consider the matter of disfellowshiping apart from the possibility of reinstating members who have been dropped for various reasons. Persons who have been disfellowshiped from the church may be received again into membership on the basis of a full and proper confession for wrongs committed or mistakes made and a willingness on the part of the individual to be in full harmony with the church and to submit to church order and discipline and

cordially unite with the church in the prosecution of its great endeavor in soul winning. Such reinstatement should be in the church from which the person was disfellowshiped. The question of rebaptism in taking the member into church fellowship again would be determined by the character of his wrongdoing or sin. We believe that if church vows have been broken and open sin has been indulged in, or in case of open apostasy and open rebellion against the church, such should be rebaptized before being reinstated.

Chapter XX

RETAINING, TRANSFERRING, AND RECEIVING CHURCH MEMBERS—CALLING AND TRANSFERRING WORKERS

"1. A member removing to the vicinity of another for residence for any length of time beyond six months, should transfer membership by letter to the church nearest to the place of residence. Such letters are valid for three months from date of issue, and unless acted upon within that time are void ["Church Manual"]. Students are encouraged to transfer their membership to the church at the school which they attend, and to change it again promptly when they leave the institution. There should be careful co-operation between the churches and conferences to arrange promptly for the transfer of membership. It is understood that the instruction regarding the transfer of membership does not apply in the case of a missionary on furlough.

"2. The church membership record should be reviewed once each quarter, efforts put forth to get into communication with all absent members, and prayerful, earnest endeavor made to reclaim those who may have become wayward or have given up the truth.

"3. Where an absentee member does not report for a period of two years, and diligent effort to ascertain the whereabouts and standing of such members has failed, the

name may, by vote of the church, be stricken from the church record; the church, however, shall continue to seek for such members with a view to restoring them to church membership. . . .

"5. All our members shall be encouraged to continued faithfulness in tithes and offerings, but under no circumstances shall a member be dropped from the church roll simply because of his inability to bear his proportionate share of the financial obligations of the church.

"6. The value of financial goals as an encouragement to larger giving is recognized. They should be presented to the churches on a spiritual basis, and the mere financial aspects should be not so unduly emphasized as to cause parents to retard the baptism of their children, or to bring humiliation or embarrassment to any in their attendance at Sabbath school, church, or other services. . . .

"10. No name shall be taken from the church roll until every possible effort has been put forth to save the member; and in the regular reviews of the church membership lists, a conference worker shall be present for counsel and advice. . . .

"12. An 'Application for Transfer of Church Membership,' shall be signed by the individual whose membership is to be transferred, and by the clerk of the church to which the member is to be transferred, requesting such transfer of membership from the church in which the individual is a member.

"13. The utmost care shall be taken in receiving members into the church to see that they are fully established in the truth and prepared to be representatives of the church—

"*a.* By requiring each individual before his acceptance as a member to be examined on spiritual experience, doctrine, and loyalty to church practice before the church as a whole, or by the church board or representatives appointed by the

board who shall report the result of their examination to the church.

"*b*. By giving ample time and opportunity before acceptance for any objections to be presented.

"*c*. By requiring a vote of the church on the acceptance of everyone presented for membership.

"*d*. By exercising special care in the case of those who present themselves for readmittance 'on profession of faith.'

"14. The standards and practices of the church are based upon the principles set forth in our "Church Manual." These principles are to be followed without any attempt by individual workers to require standards not adopted by the general body.

"15. The dropping of a member upon his own request is to be discouraged until he has been given time for sober reflection and reconsideration, and every possible effort has been made for his restoration.

"16. Where faithful efforts put forth in harmony with the instruction in Matthew 18 fail to reclaim erring members, action dropping their names from the church records shall be deferred for a period of three months, except in aggravated cases.

"17. In connection with each quarterly report church clerks shall submit a list of names of those who, because of apostasy, have been disfellowshiped by vote of the church during the preceding quarter; only the total of names thus reported form the basis for the conference secretary in reporting to the union conference the number of apostasies in each local conference.

"At the end of the quarter and of the year, when church statistical reports are made up, all members to whom letters have been granted, but whose return certificates have not been received, are to be counted in the membership of the church granting the letters. When the return certificate

has been received, certifying that the member has been accepted by the receiving church, the name is then to be dropped from the list of the granting church, and deducted from the next quarterly statistical report. The receiving church will place that name on their rolls, and the member will be included in their next quarterly report.

"*Conference Church.*—Isolated members should unite with the conference church, which is a body organized for the benefit of scattered believers who are otherwise without church privileges. Aged and infirm members who live adjacent to local church organizations should be members of the local church. It is the duty and responsibility of the local churches to minister to such people. Such members should not be transferred to the conference church, as it is not designed to function in the field occupied by the local churches. Although conference officers are the officers of the conference church, they should hold their membership in the church in the locality in which they live. The conference church is not intended to provide a church home for any conference workers. Ministers and workers should unite with the local church in the community in which they live." [1]

Inasmuch as there are several important features not covered in these paragraphs from the "Working Policy," we are adding the following from the "Church Manual."

"*Receiving Members Who Are Unknown.*—The practice of baptizing converts at the close of an effort and passing a list of their names in to some church for admittance as members, is not in harmony with the approved usages of the church. In many cases such persons are absent, and do not even know they have been voted into church membership. Often when visited by the pastor or elders of the church, they are found to be uninstructed and entirely un-

[1] *Working Policy*, pp. 82-87.

prepared for church membership, and in some cases not in harmony with the principles of the church.

"This practice leads to grave abuses, and cannot be sanctioned. The church should refuse to receive as new members any persons unknown to the church, or in the absence of the person applying for membership. A minister should not ask a church to receive members on his personal recommendation alone. In preparing for the baptism of his converts, a minister should, if he expects a church to receive these people as members, invite the pastor or elders to become acquainted with his converts, and to visit his baptismal classes and take part in the examination of the candidates. Thus they will be able to certify to the church that the prospective members are ready to be received. This general procedure should not apply in the case of isolated believers who wish to unite with the conference church.

"*Welcoming New Members.*—The practice of formally welcoming new members by extending the right hand of fellowship on the occasion of their admittance to the church, is to be highly commended. This should be done by the pastor or elder in behalf of the entire church." [2]

"*Method of Granting Church Letters.*—Application for a letter should be made to the clerk of the church with which the member desires to unite. The clerk then sends the request to the clerk of the church from which the member desires to be transferred. On receiving this, the clerk brings the request to the pastor, if he is an ordained minister, or to the church elder, who in turn lays the request before the church board. After due consideration, the board recommends to the church that such letter be granted. The pastor or elder then brings the recommendation to the attention of the church, announcing that this is the first reading. Final

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[2] *Church Manual*, pp. 88, 89.

action is then deferred one week, when the request is again presented to the church and a vote of the church is taken. The purpose of deferring action is to give any other member opportunity in the meantime to object to the granting of the letter if he knows of any valid reason for withholding it. This objection should not ordinarily be publicly stated, but should be lodged with the pastor or elder, whose duty it is to call the church board to consider the objection. The objector should be given opportunity to appear before the board to state his objections. If they are not based on valid grounds, he should be admonished to withdraw his objections. On the other hand, if they are based on valid grounds, it is the duty of the church board to institute such investigations as may be needed. In such a case the final action on granting the letter is deferred until the investigation has cleared up the matter.

"If there are personal differences, every effort should be made to effect reconciliation. If public offenses are involved, disciplinary measures may be called for. If there is some spiritual lapse, efforts should be made to restore the member in question. Final action in granting the letter should be taken when it can truly be certified that the applicant is in good and regular standing.

"*Clerk to Make Out Letter.*—When the church has by vote granted the letter of transfer, the church clerk fills out the regular form used for this purpose, and forwards it to the clerk of the church which the member proposes to join. The clerk of this church passes the letter to the pastor or church elder, who presents it first to the church board for recommendation, after which the request is presented to the church at its next regular service. It is then laid over for one week, and final action is then taken by vote accepting the person into membership. The clerk of the receiving church then writes the member's name in the church roll, with the

date of admittance. The clerk also fills out the return portion of the church letter, certifying that the member has been accepted, and sends it back to the clerk of the church from which the member was transferred.

"*Membership During Interval of Transfer.*—Under no circumstances shall the clerk of the church granting the letter remove the member's name from the church roll until the return certificate of the letter has been received, certifying that the member has been voted into the fellowship of the receiving church. To follow any other plan is to deprive the person of church membership during the period of transfer, and is an unwarranted proceeding that should never be countenanced under any circumstances. The clerk, the elder, the minister, and the conference president are all responsible for seeing that the above plan is uniformly adhered to in all the churches. . . .

"*If Member Is Not Accepted.*—The church to whom the letter of transfer is addressed is under no obligation to receive the member if they know of any good and sufficient reason why they should not extend the privilege of membership. In case they do not receive the member, the church clerk should return the letter to the granting church, with a full explanation of the reasons. The person's membership then rests just where it was before the request for transfer was made, namely, with the granting church. The member should co-operate with the church in clearing up any questions that arise out of the other church's refusing to receive him as a member.

"*No Letters to Members Under Discipline.*—In no case should a church vote a letter of transfer to a member who is under censure or the discipline of the church. To do so would be a violation of the spirit of the golden rule.

"*Letters Only to Those in Good and Regular Standing.*—Church letters are granted only to those members who are in

good and regular standing. All endorsements on church letters noting exceptions to this rule are out of order. Any church that votes a letter of transfer, and then makes a notation on the letter calling attention to some point on which the member fails, thereby confesses its own weakness and slackness in properly looking after the spiritual welfare of its members, and in exercising proper discipline where a member is not living up to his membership vows. Proper labor should be bestowed on the member, thus helping him to the spiritual experience where the church can vote him a letter without any disqualifying notations.

"*Voting Letters Without Member's Approval.*—In no case should a church vote a letter of transfer contrary to the desires or without the request of the member in question. Nor is any other church bound to accept into membership any member by letter granted under such circumstances.

"Church membership is the personal relationship of an individual to the body of Christ. The church should recognize this relationship, and avoid anything that appears like an arbitrary action.

"On the other hand, the member is under obligation to recognize the welfare of the church, and to make every effort to relieve the church of the burdens incident to absentee members. It is his duty cheerfully and heartily to co-operate in every way to remove such burdens by requesting a letter of transfer in case of removal.

"*Church Boards Cannot Grant Letters.*—A church board does not have authority to vote letters of transfer or to receive members from other churches by accepting their letters. Their powers in this matter are limited to recommending to the church either the granting of letters or the receiving of the same from other churches. The clerk has no authority to drop or add names to the church roll, except following a vote of the church. In case of the death of a member, no action

is necessary in dropping the name, the clerk simply recording the fact. . . .

"*Receiving Members on Profession of Faith.*—Great care should be exercised in receiving members on profession of faith, especially if they have formerly been members of some other church in the denomination. Instances are not lacking of persons disfellowshiped from some church later presenting themselves to other churches for membership on profession of faith. Without confessing their wrongs or making amends in any way, they thus find their way back into the church, and the whole intent and purpose of church discipline is outraged and set at nought.

"When a person applies for membership on profession of faith, earnest inquiries should be made concerning his former experiences. The church officers should seek the advice and help of the conference president. Sufficient time should be taken to extend the investigation as far as needed to reveal all the facts. If it is found that the member has been disfellowshiped from another church, he should be counseled to seek reinstatement in membership with that church. After this has been done, he may, if now living a consistent Christian life, be granted a letter to unite with the church nearest his place of residence.

"In case a person applies for membership on profession of faith, and it is found that he is still a member of some other church in the denomination, no steps should be taken to receive him until the church holding his membership grants him a letter of transfer. If the church refuses to grant such a letter, and the member feels he is unjustly denied a letter, he can appeal to the conference committee of the conference where his membership is held. The church or conference committee where his membership is held is the proper one to decide whether his past conduct has been such that he is entitled to a church letter and to church mem-

bership. Following such a course will result in a higher appreciation of the sacredness of church membership, and in wrongs being made right where called for. . . .

"*No Retired Membership List.*—Experience has demonstrated that the wisest course is for our churches to have only one membership list. Under no circumstances should the practice of keeping a retired list be sanctioned or followed. The church roll should contain the names of all members. Names should be added to this list only on the vote of the church following profession of faith or baptism or letter.

"Names should be dropped from the list only on a vote of the church by granting letters of transfer, or by disfellowshiping, except in the case of deceased members, whose names should be dropped by the clerk recording the date of their death in the proper column in the church record.

"*Rebaptizing Former Members.*—Care should be exercised in helping all candidates, especially the young, to understand the significance and meaning of baptism before they take the step. As the years go by, a more comprehensive understanding will come to them. The fact that one realizes a fuller experience in later years is no evidence that one's baptism is not acceptable to God. A period of discouragement or defeat in the Christian life is not cause for rebaptism, but an occasion for turning to God in deeper surrender and more wholehearted consecration. It is a time to seek His forgiveness and strength to meet the tests of life.

"When members have fallen away in apostasy and have lived in such a manner that the faith and principles of the church have been publicly violated, they should, in case of reconversion and application for church membership, enter the church as in the beginning, by baptism.

"It is not the practice of the church to require baptism on the part of those coming to us from other churches who have

already been baptized by immersion and who have lived consistent Christian lives in harmony with the light they then had, unless they should themselves desire to be rebaptized. However, it is recommended that in all cases rebaptism would be desirable." [3]

Calling and Transferring Workers

"*Procedure in Calling Workers for Overseas Service.*—1. The general secretaries, with the co-operation of department secretaries, shall gather information regarding possible candidates to fill calls, this information to be studied and recommendations to be made to the General Conference Committee by the standing committee known as the Committee on Appointees and Ministerial Internships.

"2. General Conference workers in all departments shall confine themselves to making inquiries only with a view to securing information of likely appointees, but no definite proposition or negotiation relating to the invitation or movement of a worker shall be initiated by them; this entire information should be placed with the Secretarial Department for presentation to the Committee, and the General Conference Committee action inviting an individual to foreign service shall be made, through the secretary, the basis of negotiation.

"3. Calls for workers from one division to another shall be made through the General Conference Committee. The General Conference Secretarial Office shall communicate the action of the General Conference Committee through the division office, with full information as to the call, the same to be passed by the division to the union, with counsel. It shall be the duty of the union office to take the matter up with the local conference or mission leader, who should pass the call on to the candidate, with whatever counsel may be

[3] *Id.*, pp. 89-96.

deemed advisable. It is understood that if in the judgment of the division, union, or local leaders, the worker is not qualified for the work to be done, or cannot possibly be spared, the passing on of the call shall be deferred until correspondence can be had with the General Office.

"Calls from one division to another for workers who are not employed, shall likewise be made through the General Conference Committee, care being exercised in such cases to secure recommendation concerning the individual from the division in which he resides. The fact that the General Conference acts as intermediary in effecting calls in no way affects the question as to whether or not the worker is entitled to outfitting allowance or furlough privileges.

"4. No call to a worker employed in a conference or institution is to go to the worker direct, such communication being sent conjointly to the union conference president, local president, or head of union institution, to pass on to the worker. In case of a local conference institution, three persons are to be recognized, the union and local presidents, and the head of the institution. It is understood that the letter to the candidate should reach his hands in every case, but that it be the privilege of a union or local conference president or head of an institution to pass on counsel respecting the call to the candidate at the time the letter is handed to him.

"5. It shall be the duty of the Secretarial Department to write to the candidate (as per plan outlined above), giving official notice of the Committee's action, calling attention to the procedure as to medical examination or any special conditions or needs, so that on receipt of the call the appointee shall have full information on which to base a decision.

"6. Where the invitation is to a specific line of departmental work, as in the case of a field missionary secretary, teacher, nurse, etc., after the Secretarial Department has

passed on the call, the secretary of the department interested may feel free, when word has been received from the union or local conference that the call has been passed on to the candidate, to take up correspondence with him, communicating helpful information relative to the progress of the departmental work in the field to which he is called; but that there shall be no definition of the terms or policies under which the work is to be conducted in the field to which the worker is going."

Method of Calling and Transferring Laborers Within Division Fields.—For the preservation of unity and co-operation in securing and transferring workers for our growing cause in all its departments, the following is the approved method of calling and transferring workers within the division fields:

"1. In order to avoid friction and the unsettling of workers, those who are seeking for workers shall conscientiously avoid making offers to, or entering into any arrangements whatsoever with, individuals who are employed or who may be under obligations for employment, with reference to their entering any particular line or field of work.

"2. Men in responsible positions shall be free to make inquiry from institutions or organizations employing workers for whose services they are thinking of asking, for the purpose of counsel as to the suitability of such persons for the work in mind, and to ascertain whether or not their release could be arranged; but in no case shall these inquiries be made, either directly or indirectly, to the individual.

"3. After such counsel, the call for individuals desired may be made in the regular way, as follows:

"*a*. Within a union conference, interchange of laborers between local conferences or institutions shall be made through the union conference.

"*b*. The union conference desiring a worker from a sister

union shall request the General Conference or division committee to secure the release of such worker.

"*c*. The General Conference or division committee before passing on a call by definite action, shall make inquiry, if it seems necessary, of the union and local conference or institution from which a worker is desired, as to qualification of the worker and the propriety of the transfer, and shall exercise its discretion as to whether or not the call shall be passed on.

"*d*. In no case shall the call be made to the individual, but through the union and local conference in which he is laboring.

"*e*. In all negotiations regarding the securing and transfer of laborers, we should exercise an unselfish and broadminded spirit, and after the General or division committees have passed on the call, should see to it that the call reaches the worker desired, in order that he may become a factor in the decision affecting his own work.

"4. No institution or conference shall employ a worker until he is properly released from the institution or conference by which he has been employed.

"5. In the North American Division an organization placing a call with the General Conference for a teacher, after July 1 of each year, shall first obtain the consent of the organization employing such teacher.

"6. The same general method of transferring laborers as outlined in the policy governing the calling and transferring of workers in division fields, shall apply in the calling and transferring of institutional workers carrying larger responsibilities.

"7. Such workers should not be dropped from employment without making effort to provide for their employment elsewhere or in other lines of work, on the same basis governing the transfer of all conference workers.

"8. In the case of sanitarium superintendents, the peculiar

nature of their work should be taken under special consideration, recognizing that a medical practice, either in a sanitarium or out of it, cannot well be subjected to changes or interruptions without loss to that practice; and that as few changes as possible be made." [4]

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[4] *Working Policy*, pp. 77-82.

Chapter XXI

MINISTERIAL INTERNSHIP PLAN—TENURE-OF-OFFICE POLICY—FURLOUGH POLICY

"*The Ministerial Internship Plan*

IN order to stimulate interest in the gospel ministry and Bible work and to co-ordinate the work of the General, union, and local conferences in the North American Division in selecting, training, and placing recruits for these evangelistic lines of service, the Ministerial Internship plan was devised. Other division fields, in adopting the plan, will adhere to its general provisions, while effecting such modifications as their peculiar conditions may require.

"1. *Definition of Term 'Ministerial Internship.'*—'Ministerial Internship' as here used designates a period of service spent in practical training in ministerial labor or Bible work, to be entered upon after the preparatory theological course or its equivalent; this training period to be served under supervision in a local conference, at a limited wage, for the purpose of proving the divine call to the ministry or to the Bible work.

"2. *Length of Internship.*—The intern shall be appointed for twelve months' full-time service, and if judged to have done successful work during that period he shall be appointed for a second period of twelve months. It shall not be considered proper for conferences to place interns in school dur-

ing their intern year, nor shall their internship period be spread over several summer vacations while the prospective worker is still in training.

"3. *Number of Internships.*—The number of internships to be granted for the two-year period, and the number allotted to each union conference, shall be determined at the Autumn Council of the General Conference Committee. Ten internships are allocated to the Bureau of Home Missions, and ten internships are set aside for Colored workers [1942]. These special allotments are in addition to the regular apportionment to union conferences.

"4. *Classes and Wages of Interns.*—In harmony with the internship principle, the salary rate per week shall be on the basis of a limited wage as given in the wage scale.

"It is recommended that interns who have been graduated from our senior college ministerial courses and who have had field laboratory experience in evangelism during their college work, be paid at or near the maximum set for interns in the respective years, and that upon completion of their intern period they be placed at or near the maximum for licensed preachers.

"5. *Rent Subsidies.*—When these ministerial interns are placed in cities where rents and other expenses are high, the principle of rent subsidy operative in the General Conference Working Policy shall apply.

"6. *Division of Financial Responsibility.*—The plan is designed to assist the local conferences in such ministerial training by providing the salary and expenses on the following basis: For the first year the General Conference shall furnish two thirds of the salary; the union and local conferences shall furnish the remaining one third of the salary and provide for travel and current expenses as may be mutually arranged. The second year the General Conference is to pay one half of the salary; and the union and local

conferences shall furnish the remaining one half of salary and provide all allowable expenses. General Conference funds for the purpose shall be obtained from the Comeback, being 1.6 per cent of the total mission offerings known as the Forty-cent-a-week Fund.

"In the case of ministerial internships allocated to the Bureau of Home Missions and those set aside for Colored workers, the division of financial responsibility between the General Conference and the union and local conferences is the same as in the case of the regular apportionment of interns to union conferences.

"7. *Credentials.*—Ministerial and Bible instructor interns shall receive respectively either a ministerial license or Bible instructor's credentials, these to be granted by the local conferences supervising their labor.

"*Conference Responsibility.*—1. Local conferences benefiting by this plan shall assume obligation for direct supervision in training the interns, giving them opportunity for actual development in speaking and in bearing responsibilities.

"2. Local conferences shall use their interns chiefly in public efforts, and thus give them opportunity in direct evangelism as the ideal initiation into the gospel ministry.

"The following conditions related to the work of the ministerial interns are required:

"*a.* Ministerial interns shall be left free from the burdens of superintending districts, serving as pastors of churches, etc., and shall be given their time very largely for personal and public evangelism, preferably by first associating with men of experience in conducting public efforts, and later by gaining the experience of holding such meetings themselves, thus having opportunity to 'make full proof' of their ministry by doing the work of an evangelist, as Timothy was admonished by Paul the apostle.

"*b*. Conferences receiving interns shall be required to agree that their services during their two-year internship period, shall be thus utilized in the field of evangelism.

"*c*. The above provision shall not, however, be construed to mean that interns should not give a reasonable amount of time each year to regular denominational campaigns, such as the Ingathering work.

"3. In accepting an intern for ministerial or Bible work, it is understood that the conference intends to continue the individual as a regular worker. A statement is to be furnished to the General Conference at the close of the first year's service either that the intern gives promise of development in ministerial lines of endeavor, and that they who join in his support for the second year do so with the understanding that he be placed on the same basis as all other workers in the conference, or that the intern has failed to make good and is recommended to be dropped." [1]

NOTE.—Further details in regard to the Ministerial Internship plan will be found in the General Conference "Working Policy."

Tenure-of-Office Policy

"Nominating committees at all conference sessions are counseled to observe such guiding principles as are set forth by the Spirit of prophecy with reference to the continuance of men in positions of responsibility and leadership, as found in the following statement from 'Gospel Workers':

" 'The question is asked me if it is not a mistake to remove the president of a State conference to a new field when many of the people under his present charge are unwilling to give him up.

" 'The Lord has been pleased to give me light on this

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[1] *Working Policy,* pp. 97-101.

question. I have been shown that ministers should not be retained in the same district year after year, nor should the same man long preside over a conference. A change of gifts is for the good of our conferences and churches.

" 'Ministers have sometimes felt unwilling to change their field of labor; but if they understood all the reasons for making changes, they would not draw back. Some have pleaded to remain one year longer in the same field, and frequently the request has been respected. They have claimed to have plans for accomplishing a greater work than heretofore. But at the close of the year there was a worse state of things than before. If a minister has been unfaithful in his work, it is not likely that he will mend the matter by remaining. The churches become accustomed to the management of that one man, and think they must look to him instead of to God. His ideas and plans have a controlling power in the conference. . . .

" 'Many are strong in some points of character, while they are weak and deficient in others. As the result, a want of efficiency is manifest in some parts of the work. Should the same man continue as president of a conference year after year, his defects would be reproduced in the churches under his labors. But one laborer may be strong where his brother is weak, and so by exchanging fields of labor, one may, to some extent, supply the deficiencies of another.

" 'If all were fully consecrated to God, these marked imperfections of character would not exist; but since the laborers do not meet the divine standard, since they weave self into all their work, the best thing, both for themselves and for the churches, is to make frequent changes. And, on the other hand, if a laborer is spiritually strong, he is, through the grace of Christ, a blessing to the churches, and his labors are needed in different conferences.'—*Pages 419-421.*

"The gospel ministry is the most important work ever intrusted to men, and those who are ordained to this sacred work should beware of the spirit of office seeking, ever regarding the preaching of the word in soul-winning service as their chief responsibility and highest honor. They should recognize that while ordination to the ministry is for life, the call to administrative service is temporary; therefore, those chosen for administrative responsibility from time to time, should ever hold themselves in readiness cheerfully to engage in full-time ministerial service when called again to do so." [2]

Furlough Policy

"Furloughs are allowed our missionaries in order to provide a period of change and rest in the more favorable environment of the homeland, thereby conserving their health. In general, it is planned to have a seven-year term of service with a twelve months' furlough, but exceptions are made to this general rule on account of the various conditions in the different fields. . . .

"Where the term of service for missionary families is five, six, and seven years, the period of service between furloughs for single women workers is four, four and one-half, and five years, respectively.

"No worker should conclude because of furlough provisions that his appointment is for a single term of service only. Appointment of the worker to the mission field is to be considered as a call to life service. It usually requires many years for one to acquire a practical knowledge of a foreign language, and to become sufficiently familiar with the habits and customs of the country for his service to become most

[2] Autumn Council Actions, 1942.

fruitful. Then added years of experience in the field greatly increase the missionary's efficiency." [3]

"Every missionary who has spent a term of service in the mission field should recognize that the denomination has put a large investment in him, and he should know that by accepting the furlough arrangement he is bound to return to his field. Any missionary expecting nonreturn to the field should notify the division office before leaving for the homeland, and immediately upon his arrival in the home field should inform the General Conference." [4]

This is a very brief statement concerning the furlough policy. Full information is published in the General Conference "Working Policy," and in the leaflets furnished to missionary appointees.

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[3] *Working Policy*, pp. 124, 125.
[4] *Id.*, p. 135.

Chapter XXII

DEPARTMENTS

Evangelistic

THIS advent message is fourfold in its character and world work, embracing four great lines of missionary endeavor. These are the evangelistic, the educational, the publishing, and the medical. There are other lines of activity which are important and which contribute strongly to the successful accomplishment of the work as a whole, but we believe that all these various lines of endeavor naturally fall into one of these four great classifications just mentioned.

Evangelistic endeavor, we believe, is the most outstanding activity of the church. We would not wish it to be understood by this statement that the other three great lines of service—educational, publishing, and medical—are not evangelistic in their character. Indeed they are very truly and emphatically so. In fact, they have no other purpose, and to separate from their activity and their endeavor the thought of evangelism and the winning of souls, would be most unfortunate and would rob them of their great objective.

The Ministry

We believe that the ordained ministry of God stands at the head and holds the highest position under God in the church in the proclamation of His message. As a denomination we have always recognized this as being true. As

evidence that this is the case, we call the attention of the reader to the fact that when men have grown in strength and developed in experience and shown special talents and gifts in ministry, in soul-winning and public endeavor in any of our departments, such men are ordained to the gospel ministry. This is true in our educational work, in our medical work, in our publishing work.

It is a fact that by the foolishness of preaching men are saved; and it is this line of endeavor, the public ministry of the word of God, that we wish to consider under this first heading as a distinctive phase of our denominational activities.

Associate Helpers

Associated with the ordained ministry are a large number of other workers. Licensed ministers, that group of workers holding missionary license, the Bible instructors, Bible teachers, singing evangelists, as well as the tent masters and office workers—these are all associated with the ministry as having a direct part in the evangelistic work of the denomination. Sometimes our office workers are inclined to feel that their work is not directly connected with the evangelistic, but we believe that it is. They are helpers in carrying forward the work of preaching the gospel.

The Ministerial Association

The Ministerial Association is here listed first because its membership embraces the entire evangelistic worker body—evangelists, pastorals, administrative and departmental workers, Bible teachers and Bible workers, both field and institutional. The association was brought into being to foster the study life and ministerial efficiency of its membership, and to afford an interchange of experience and conviction on methods for accomplishing our great commission. The official

organ of the Ministerial Association is the *Ministry,* and through its columns, as well as through participation in workers' meetings and ministerial institutes in the home bases and overseas divisions, the objectives of the association are accomplished.

The association is commissioned, by General Conference action, to assist our divisional, union, and local leadership in forwarding the greater-evangelism program, and to aid our colleges in strengthening their ministerial and Bible instructor training. To this end its secretaries give considerable time to special work in these institutions, lecturing, teaching, and counseling, and in teaching in these special lines in our Theological Seminary. The united program of our worker body is fostered by means of the annual Ministerial Reading Course, with some of the books specifically prepared for our workers by specialists in their respective fields.

The association is not administrative in its functions, but is advisory. The General Conference Ministerial Association staff comprises a secretary and two associates, with the president of the General Conference as chairman of the large and representative advisory council. There are no union or local association secretaries, but contacts are made directly with the conferences, the institutions, and the individual worker. In the overseas divisions, a division ministerial association secretary is provided.

The Sabbath School Department

Under the evangelistic head we would also place the Sabbath School Department with its workers and its branches and all its activities. The primary object of the Sabbath school in gathering the entire church in Bible study is the winning of souls. The Sabbath school unites the entire advent family around the world in the study of the same lesson Sabbath by Sabbath. Through this department much

has been accomplished. It is one of the outstanding factors among us for the unifying of our people in the faith. Our Sabbath school lessons are vital in the maintaining of the faith of our people everywhere in the present truth.

Another feature in which our Sabbath schools hold a unique place in our world work is the raising of mission funds. The Sabbath school mission funds flowing in Sabbath by Sabbath through the established channels, approximate one half of all the offerings of our people to our world mission work. The total Sabbath school offering is made up of four principal offerings: The class offerings for the twelve Sabbaths, the Thirteenth Sabbath Offering, the Investment offering, and the birthday offerings.

The Sabbath school work heads up in the General Conference Sabbath School Department. There is a general Sabbath school secretary with three associates and one assistant. There is a Sabbath school secretary in each of the world divisions, as well as in each union and local conference.

The first step in organizing a Sabbath school where there is no church organization is to choose a nominating committee of three or five members, according to the size of the school. This committee will nominate a superintendent and a secretary, together with assistants, if the size of the school so requires. If there are a number of children in the school, one or more division leaders should also be provided. The report of the nominating committee will be presented to the whole school, and if approved by vote, the officers are declared elected. The elected officers constitute the council committee of the Sabbath school, and they choose the teachers of the various classes in each division. They are also responsible for the preparation of the weekly Sabbath school program, and for laying plans for strengthening and enlarging the Sabbath school.

In organizing a Sabbath school in connection with the

organization of a church, or in a church already organized, the church nominating committee always nominates the Sabbath school officers, and they are elected by the vote of the church.

Home Missionary Department

Another major phase of our work is the Home Missionary Department activity. The work of this department is a mighty soul-winning factor. Upon the home missionary leaders rests the responsibility for the conduct of this line of service. The various phases of home missionary endeavor are fostered and encouraged by this department. There is no other department in the denomination that carries such a varied list of activities as does the Home Missionary Department. To enlist the active co-operation of each individual member in laboring to win souls among his neighbors and relatives by the distribution of literature and missionary visitation, Bible study, and in many other ways, is the objective of this department.

It should be borne in mind, too, that it is the responsibility of the Home Missionary Department to promote the important missionary campaigns that the church engages in from year to year, such as Missions Extension, Ingathering, etc. Certainly the Home Missionary Department is a vital factor in every church and in our world organization.

The Home Missionary Department organization is both simple and direct, though it deals with and promotes a great many lines of missionary endeavor. It heads up in the General Conference departmental staff consisting of the secretary of the department, two associates, and one assistant. Each union elects a home missionary departmental secretary to serve in the union and each local conference elects a secretary for this department to foster the work in the local conference. Each local church elects a home missionary leader and the

home missionary secretary and, if necessary, in large churches, assistants for both these officers. The church board is the home missionary committee. They, in counsel with the missionary leader and secretary, appoint the leaders of different missionary bands.

Missionary Volunteer Department

Then, we have the Missionary Volunteer Department, including the Juniors, with their appointed leaders. A whole volume could be written in regard to the importance of ministry for the children and youth of the church. Too great an emphasis cannot be laid upon the importance of the salvation of our sons and daughters. They are the heritage of the Lord, and as such have a right to the first interests of the church. Not only are our youth to be won to Christ as their personal Saviour from sin, but they are to be helped in the development of strong Christian character and trained for and guided in service for God.

The success of the Missionary Volunteer secretary of the conference will depend in no small measure upon the kind of leadership provided in each local church. With 6,622 Missionary Volunteer Societies and more than 148,000 members (1940), not to mention the many other thousands of young people and children who are not members of any society as yet, one is strongly impressed with the great field of gospel ministry that is open to the leaders of this department. There is no more fruitful mission field in all the world, nor is there one that shows more encouraging results, than ministry among our own youth.

There is a General Conference Missionary Volunteer secretary with two associates. There is a Missionary Volunteer secretary in each of the world divisions as well as in the various union and local conferences.

In organizing a Missionary Volunteer Society in the local

church, the following suggestions will be found helpful:

Make a thorough survey of the young people connected with the families of the church.

Study the findings of this survey with the church board, which should vote a recommendation to the church that such a society be organized.

Have the young people who wish to join the society write their names on a slip of paper.

Have a committee of three composed of the church elder, the Sabbath school superintendent, and one earnest Christian young person, pass upon the eligibility of the names handed in.

The church should appoint a committee to nominate the following officers for the society: leader, assistant leader, secretary-treasurer, and assistant secretary-treasurer, who upon election by the church, will serve until the next regular election of the church.

The assistance of the conference Missionary Volunteer secretary should be arranged for in carrying out the plans for organizing these societies. All supplies can be obtained from the conference office.

The Colored Department

This department is peculiar to the North American Division. It is not a department that reaches out into other portions of the world field. There are more than 15,000,000 of this race in the North American Division. We have above 14,500 baptized church members who are organized into 207 strong, flourishing churches in the different unions and local conferences of North America. A fine staff of fifty ordained and fifteen licensed colored ministers are pastoring these churches and doing aggressive evangelistic work among those of their own race. (These figures are for the year 1941.)

The Colored Department of the General Conference is or-

ganized and operated as are the other General Conference departments. The secretary of the department is located in Washington, having his office at the General Conference headquarters.

In giving general supervision to the colored work throughout North America, he works under the counsel and direction of the General Conference Committee, as do all other General Conference departmental secretaries. His relationship to the colored work in the various union and local conferences is not administrative, but advisory.

There is provided for the General Conference Colored Department an advisory committee or council. This committee is not executive. The plan for this department is that in each union conference in which there are as many as five hundred colored believers, except in the Southern and Southwestern Unions, a Colored secretary be elected, this secretary to be a member of the union conference committee.

All the union colored secretaries in the North American Division are invited to attend such Autumn Councils as the local conference presidents may be called to attend. Thus, they receive encouragement and inspiration through contact with the leaders of our world-wide work, and carry back to the colored churches in their fields the reports on all our activities throughout the field the world around and the various appeals. These secretaries, and such other persons as the General Conference may appoint, form the General Conference Colored Department advisory committee to counsel over matters pertaining to the colored work. They work under the direction of the union conference committee. When laboring in a local conference, they work under the counsel of the local conference president just as do all conference departmental secretaries.

The responsibility of these secretaries is to build up the colored constituency by holding evangelistic efforts, by assist-

ing other evangelists when advisable, helping to train young preachers and workers, and helping to foster real soul-winning work in each of the churches and conferences. They are to co-operate in all departmental and church activities.

It is further provided that where the colored constituency of a local conference is sufficiently strong, and is represented by a colored minister of experience, he be made a member of the local conference committee.

Unlike other departments, and unlike the Colored Department in the General Conference, and other unions of North America, the colored work in the Southern and Southwestern Unions, where the greater portion of the constituency is found, is organized in a fuller way. This plan, adopted by General Conference Autumn Council action, provides for union and local executive committees for the colored constituency of the Southern and Southwestern Unions. These committees are executive, and are clothed with full administrative authority for the administration of the colored work in their respective fields.

In each of these two unions, the colored committee of the union conference is composed as follows: The president of the union conference, the secretary-treasurer of the union, the president of each local conference, the colored union secretary, the colored Missionary Volunteer, educational, and home missionary secretaries where there are such, and the colored evangelists of each local conference. This committee is to have full administrative charge of the colored work.

In the local conference, the committee is composed of the local conference president, the secretary-treasurer of the conference, the colored evangelist of the conference, and two colored members to be elected. Thus, executive committees are provided in these two unions, and in each of their local conferences, for the administration of the colored work.

The organization for the two Southern unions, placing the colored work in those two unions on a full administrative basis, makes that part of the Colored Department unique as compared with the arrangement for this department in other unions. It is also unique as compared with the organization of other General Conference departments that are functioning throughout the entire field.

An excellent training school, the Oakwood Junior College, is maintained and operated by the General Conference for our colored constituency on a large farm a few miles out from Huntsville, Alabama, where a fine group of young people are in training, and from the doors of which have gone out during the years many earnest, devoted, successful ministers and teachers.

Within recent years the Riverside Sanitarium and Hospital has been established for our colored people near the city of Nashville. This institution is in its infancy as yet, but it is a start in the right direction. For years there has been an urgent appeal on the part of our colored brethren for such an institution. The establishment of the Riverside Sanitarium by the General Conference was in answer to this appeal.

Chapter XXIII

DEPARTMENTS (Continued)

Evangelistic

Bureau of Home Missions

THE Bureau of Home Missions is a department of the General Conference, organized and operated especially in the interests of the foreign-speaking population of North America. In the early years of the present century, when this department was established, there were large settlements and colonies of foreign-speaking people who had come with their families to the shores of America. Here they established homes in the New World, but were unable to use the English language very successfully. Especially was this true in religious matters.

It was felt by the General Conference Committee that special endeavor should be put forth to provide literature and to educate and train ministers and Bible instructors in these various languages to work for their own people. From the very beginning this effort was crowned with a reasonable degree of success. Churches of different nationalities were raised up in all parts of the field. Secretaries were appointed to foster and encourage the work in the different language groups—the Danish, the German, the Jewish, the Norwegian, the Scandinavian, and many others.

Training schools were established. The first effort in this direction was the establishment of German and Scandinavian departments in old Union College. In the process of time this grew into the establishment of a German seminary at Clinton, Missouri, a Swedish seminary at Broadview, Illinois, and a Danish-Norweigan seminary at Hutchinson, Minnesota. These colleges flourished and prospered for many years; and there are many able ministers in the field today who were trained in these centers.

Gradually, however, in the great melting pot of this, the land of their adoption, conditions among several of the major groups of foreign-speaking people underwent a marked change. As the children and youth grew to maturity and established homes of their own and the second and third generations came on the stage of action, more and more they were assimilated into the life of America. They became English speaking, so that among large groups the tongue of their parents was neglected and forgotten. Consequently, many of the young people of today understand only the English language.

As the result, an urgent insistence for English training grew among the younger people of these groups; and naturally there developed a demand that the Sabbath school and church services be conducted in English. Sabbath school classes and occasional other services for the aged people, who were still dependent upon their mother tongue for spiritual help, were maintained. This trend, which was a most natural process and one which was felt and recognized by other religious bodies, resulted in the closing of the Clinton, Broadview, and Hutchinson seminaries.

One of the principal features of the bureau work was to encourage local conferences to employ language workers for these different nationalities. The General Conference appropriated funds liberally year by year to the Bureau of Home

Missions. This enabled the bureau to assist the local conferences in the salaries and the expense of many of these foreign workers.

Where a conference was not able to employ a language worker, the bureau would share the salary and the expense in order to encourage and help the conference in getting this definite soul-winning work for the foreign-speaking people in their territory started.

This has been a great blessing and help to the conferences, which has been highly appreciated by them. Under the fostering care and encouragement of the Bureau of Home Missions a good work has been accomplished, which has resulted in many thousands of converts to the message. There are still in North America large numbers of foreign people in whom the bureau is interested. It continues to co-operate with the various conferences in maintaining this work.

The Bureau of Home Missions has a secretary in general charge of the work. At the present time, it is composed of the following language departments: German, Jewish, Swedish, Swedish-Russian-Ukrainian, Spanish-Portuguese, North American Indian, and miscellaneous languages, with a secretary for each of these departments. These secretaries are all members of the General Conference Committee. There are no union or conference secretaries in the Bureau of Home Missions.

While the bureau, with its staff of secretaries, is like all other departments, advisory in its relationship to the field, there is in the bureau at the General Conference headquarters, a semiadministrative organization. A bureau committee of seven to nine members is provided for from the personnel of the Minority Committee to administer certain features of the bureau work.

The bureau receives from the General Conference at the

time of the Autumn Council a lump-sum appropriation which is used for the fostering and help of the foreign-language work throughout the North American field.

The bureau committee appropriates its funds to various conferences in the North American Division which are employing language workers.

The bureau also employs certain general evangelists in various languages. These general bureau evangelists are not permanently connected with any local conference, but are paid by the bureau.

When the services of a bureau evangelist are requested by any local conference for an evangelistic effort, he is assigned to that field by the General Conference Committee on recommendation of the bureau committee. His labor while in that conference is under the direction of the local conference committee.

In this limited degree, the bureau is administrative, but in all other respects, it functions throughout the field as do the other General Conference departments.

These arrangements are not intended to create a dual control of, or direction to, language workers who are employed by the local conference, and for whose partial support the local conference receives help from the bureau. The money from the bureau is sent direct to the conference and not to the worker concerned. Such language workers are full-time conference employees, and are under the full direction of the conference committee.

Transfers of language workers from one union to another are by General Conference Committee action, as are all other transfers of workers. Such transfers are arranged for by the unions concerned, in counsel with the bureau committee. Transfer of language workers from one conference to another within a union should be arranged for by the union committee after counsel with the bureau committee.

Religious Liberty

The question may be raised why the Religious Liberty Department with its special line of work should be grouped under the general heading of evangelism. We believe that religious liberty is fundamental to the religious life and experience and conduct of the people of God. It has to do with the protection of the right of every individual in the exercise of his God-given liberties and rights to worship God, or not to worship, according to the dictates of his own conscience.

The work of the evangelist is to win souls. The work of the Religious Liberty Department, as it relates to the church, is to encourage and safeguard the child of God in the exercise of his religious faith and practice; so we mention it as one of the features of evangelistic endeavor. The Religious Liberty Department during the years has accomplished much under God in safeguarding the religious rights of the church.

We will not attempt to go into its varied lines of activity. Suffice it to say that the influence of this department of our work, under the able leadership of those who have given their lives to the sacred principles of liberty, has made itself felt in a very effective manner in many of the courts of the land, in many of the State legislative bodies, and in the Congress of the United States, in meeting trends that would encroach upon the liberty of conscience of the American people.

The organization of the Religious Liberty Department is a simple one. In the General Conference, there are a secretary and an associate secretary who labor under the direction of the General Conference Committee. A religious liberty secretary is appointed in each of our world divisions. In the various unions in North America, and in each of the local conferences as well, a religious liberty secretary is elected. These religious liberty secretaries, however, do not

devote their entire time to religious liberty interests, but the work is carried by them in connection with other responsibilities which they bear.

The Radio

Another very mighty and popular means of bringing our message to the attention of the public is the radio. Next to the printed page the radio is the most effective, the most far-reaching facility for the proclamation of the gospel in this our day.

For several years our ministers have been making use of the radio. Most of these efforts have been confined to local districts. Pastors of churches and our evangelists use the radio in connection with their public efforts, but for the most part over a single station, and sometimes these stations are limited to a restricted territory. In other cases stronger stations have been used, and a wider circle of listeners has been reached.

More and more the value and the potency of the radio as an evangelizing agency have come to be recognized. The strongest and by far the largest radio broadcasting effort that has been made was that developed in the Pacific Union known as the "Voice of Prophecy." This was conducted under the auspices of the Pacific Union Conference, and reached the entire Pacific Coast to the Canadian line and perhaps beyond. All these radio broadcasting endeavors have been greatly blessed, and have proved, generally speaking, very successful.

By action of the 1941 Autumn Council, the General Conference arranged with the Pacific Union to take over this endeavor and secure for it a nation-wide hookup. A General Conference Radio Commission was elected to manage and direct all the activities of the Voice of Prophecy. This action involved the necessity of providing the means for

financing such an endeavor. Under the plan, the local conferences, the unions, the General Conference, the publishing houses, and the Christian Record were asked to appropriate on a basis agreed upon, with the expectation that the radio audience would contribute liberally to the support of the enterprise. During the first seven months of its operation, the radio contributions exceeded the estimated budget of receipts. This source of income is increasing constantly, and no doubt eventually will largely take care of the expense of the undertaking.

The work of the Voice of Prophecy in the broadcasting of the advent message over a nation-wide hookup is not intended in any way to restrict, supplant, or militate against the local broadcasting endeavor of our pastors and evangelists scattered throughout the North American field. They are going on with their regular broadcasting work as before. The Voice of Prophecy, however, will no doubt reach many listeners throughout the nation who are in touch with the local broadcasters. Doubtless many listeners will hear both the local speakers and the Voice of Prophecy. Thus the work of each will supplement the other.

At the spring meeting of the General Conference Committee, held in New York City in April, 1942, a proposal was made and a plan launched for an international radio broadcasting hookup for all the Inter-American and South American Latin countries. These plans have developed successfully and satisfactorily, and no doubt the time is near when all the Latin-American countries of the Western Hemisphere will be hearing this wonderful message of truth over the radio.

Bureau of Publicity

There is one other feature that we mention in connection with the evangelistic phase of our world message, and that is

the work of the Bureau of Publicity. Representatives have been appointed in different conferences and in connection with all our camp meetings and many of our public efforts. Our ministers have been encouraged to use the public press and to present before the reading public a synopsis of sermons preached and general articles of interest that would keep before the public our message and the different phases of our work.

While this branch of our work has never been strongly organized, yet our ministers generally have recognized the value of the public press, and many of our men have used it very effectively. The press is a mighty means in the hand of God for making known His message of truth. While we as a denomination are strong in the publishing of religious literature, we must always recognize the possibility of using the secular press for the impartation of light and truth.

Chapter XXIV

DEPARTMENTS (Continued)

EDUCATIONAL

WE now come to a consideration of the second of the four important lines of soul-saving endeavor, the educational work. Early in our history as a people, light setting forth the necessity of establishing schools for the training of the children and youth of the denomination came to our leaders through the Spirit of prophecy. The principles of Christian education were engrafted into the very fiber and life of this movement, and our educational system became a distinctive feature that has characterized our denominational work from those early beginnings.

Bringing our children and youth under Christian teachers, separating them from the contaminating influences of the schools of the world, has been of untold value in the development of the staff of workers who are engaging in denominational activities the world around, and in safeguarding the interests of the church. The principles of Christian education, so fully unfolded to this people through the Spirit of prophecy, have made the educational work of this denomination distinctive.

We will more fully appreciate these facts when we note that for the year 1940 we had 2,877 schools with 5,867 teachers and 110,779 students enrolled. During that same year 1,247 students from these schools entered some department of denominational work.

Institutions

It will not be possible in the limited space that can be devoted to the organization of our educational institutions to go into very great detail. A brief summary, however, will be helpful.

Church Schools

The organization of the church school is very simple. Such schools are operated by local churches for the benefit of their own elementary students. The church at its annual election of officers elects a school board. The elder of the church may, or may not be, the chairman of the school board. Such a board, however, usually includes some of the members of the church board and other influential church members.

The school board employs the teachers of the church school, and has general supervision of the work of the school. It conducts its work in harmony with the General Conference policies.

"The church treasurer should handle all church school funds. He receives these and disburses them on the order of the church school board." [1]

There are cases, however, in which another person is chosen as treasurer of the church school board. Especially is this true if the church is large or if more than one church is maintaining the school.

Day Academies

Day academies are owned and operated by the local church or a group of churches. The title to the property, like that of other church properties, is held by the legal corporation of the conference. There are two classes of these schools:

[1] *Working Policy*, p. 41.

The junior day academy, which provides ten grades of work, and the senior day academy, which carries the full twelve grades.

These are nonboarding schools operated by our larger churches where there are enough students of proper age to make such a school necessary. They are operated much as the church school is operated, through a school board elected by the church. If more than one church is interested in the school, then each church is represented on the board by members whom it elects. A leading member of the church is usually elected as chairman of the board, together with a secretary and a treasurer.

In counsel with the union conference educational secretary the board elects the principal of the school and each member of the faculty and heads of departments. In harmony with General Conference policies and the actions of the union educational board, it exercises full authority and bears full responsibility for arranging for the conduct of the work of the academy, including provision of the necessary funds for meeting the operating expense of the school.

Boarding Academies

Boarding academies are owned and operated by the local conference. The title to the property is held by the conference corporation. The conference in session elects the academy board. The president of the conference, the conference educational superintendent, the principal of the academy, and usually the treasurer, are elected as members of this board. In some cases, the conference committee, with a few other representative men, including the academy principal, constitute the board.

The president of the conference is always chosen as chairman of the academy board. This board elects the faculty of the academy, including the heads of departments and

superintendents of various industries, and a local board. This local board represents the full board in the conduct of the affairs of the school during the interim between sessions of the full board, but is limited in its powers according to the actions of the full board. The local board and the faculty are responsible to the full board.

In most cases, the principal of the academy has been made business manager, with an assistant, to carry the details and responsibilities of the treasurer's work and the office.

The rates of tuition and other major policies are authorized by the full board.

Colleges

Our colleges, both senior and junior, are union institutions, unless they are interunion institutions that serve two or more union fields. They are owned and operated for the denomination by legally incorporated bodies or associations that are created for that purpose. The articles of incorporation usually provide that the constituency of the association shall be the delegates to the union conference session unincorporated.

The constituency elects a board of trustees. The board of trustees is a large board which quite fully represents the field served by the college, whether it be one union or two unions, or more.

The president and the educational secretary of the union, or unions, together with all the local conference presidents within the college territory (except in interunion colleges), are members of this board. The president of the union is elected as president of the college board.

The president of the college and the business manager are usually members of the board of trustees. This board is vested with the full responsibility of providing for the conduct of the work of the college. It determines the purposes, and

outlines the policies of the institution. The board elects the president of the college and the different members of the faculty, including the business manager, the heads of departments, the superintendents of industries, and others who are bearing major responsibilities. It appoints the standing committees of the faculty.

The board also appoints a local board composed of local members of the large board who are available, together with one or two others connected with the institution. This local board, in its responsibilities and sphere of activity, is limited by the policies of the larger board. The local board is not authorized to initiate or change policies; it is intended to serve as a group of close counselors to the management of the school in the conduct of the affairs of the college during the interim between meetings of the full board. All major matters are referred to the full board, unless the full board has already given special authorization to the local board to handle such specific items.

From the doors of our educational institutions have gone out to our churches everywhere and to the uttermost parts of the earth men and women established and grounded in the present truth. These men are the leaders in all branches of our denominational work around the world. The importance and value of Christian education in connection with our world work in preparing a people to meet the Lord cannot be measured or perhaps fully understood.

Home Study Institute

The Home Study Institute (formerly known as the Fireside Correspondence School) was established in the autumn of the year 1909. The work of the Home Study Institute is carried on in close affiliation with a large group of colleges and academies situated in various parts of the United States, Canada, and in other parts of the world. It is the chief

objective of all these institutions, which are under the general supervision of the Educational Department of the General Conference, to train young men and women for various lines of Christian work. The Institute is not only a sister institution of these various colleges, but is also in a sense a projection of the activities of all of them, inasmuch as its field of operation extends throughout the world, and a great majority of its younger students sooner or later take up work in one of these resident institutions. In other words, the Institute does the college extension work, not of one college, but of all the colleges and academies of the denomination, and thus justifies its secondary name, the Extension Division of the Associated Colleges of Seventh-day Adventists.

The close relation which the Institute sustains to our colleges and academies is indicated by its organization. The heads of our leading senior and junior colleges, together with the divisional educational secretaries, form an advisory council, which has a special interest in fostering and developing the work of the Institute throughout the field. The General Conference Committee and the advisory council elect annually the board of management. The faculty, in turn, is elected by the managing board. The majority of the faculty members of the Home Study Institute are also teachers who are connected with our different colleges. It is the plan of the Home Study Institute to maintain branches in different parts of the world field as far as is practicable.

The Australian branch, with headquarters in Sydney, Australia, is still known as the Fireside Correspondence School. The work is under the general direction of the division committee.

The purpose of the Institute from the beginning was to offer the advantages of a Christian education to persons not able to take up studies in residence at one of our colleges or academies.

Seventh-day Adventist Theological Seminary

It is the purpose of the Seventh-day Adventist Theological Seminary to provide specialized training for ministers, teachers of the word of God, denominational editors, and other Christian workers "by offering such courses in graduate study and research as will contribute to the advancement of sound scholarship in the fields of Biblical learning and religious history, in harmony with the teachings and educational philosophy of the Seventh-day Adventist denomination, and also to provide instruction in the practical application of its program of study."

The departments of instruction are theology, archaeology and history of antiquity, church history, Biblical languages, homiletics and Christian leadership, and methods of research. The General Conference of Seventh-day Adventists has established the Seminary as a graduate school in the fields mentioned in co-operation with the affiliated denominational colleges. A college degree is a prerequisite to entrance to its graduate courses of instruction. The institution has been authorized to grant the degree, Master of Arts in Religion, for the completion of the different courses offered. It also offers general courses of instruction to Christian workers who may not be college graduates, but whose age and experience have qualified them to do acceptable advanced work in the fields of study pursued.

The Seminary is incorporated under the laws of the District of Columbia. The membership of the corporation consists of the Executive Committee of the General Conference of Seventh-day Adventists. This constituency meets at the time of the quadrennial sessions of the General Conference. The members of this corporation elect for a term of four years a board of trustees, which has the ordering of all the affairs of the corporation. The trustees have power to fill

any vacancy that occurs in their membership. The board of trustees is at present made up of the officers of the General Conference, the secretaries of the Department of Education of the General Conference, the presidents of the denominational senior colleges, the president of the Seminary, and nine others, making a board of twenty-eight members. The president of the General Conference is the president of the Seminary board of trustees, and the treasurer of the General Conference is the Seminary treasurer. The president of the Seminary is also the business manager.

The trustees elect for a term of four years an executive board of seven members which must include the officers of the trustees. This executive board attends to all items of business requiring consideration between the meetings of the trustees, it being understood that their actions shall not conflict with the general policy either of the board of trustees or of the corporation.

The faculty of the Seminary is chosen by the board of trustees. Aside from the regular full-time faculty of seven members, there are a few special instructors called in from time to time to teach certain courses. The faculty, with the approval of the board, plans and carries forward all instructional features of the school.

Self-Supporting Organizations

Affiliated with, though not under the supervision of, the organized departments of the denomination is the work of self-supporting trained laymen in educational, medical, and industrial services. During the years, this endeavor has been known as the self-supporting work of the Southland. The most outstanding of these enterprises consists of the associated "units" of the self-supporting work centering in Madison College and Madison Sanitarium, near Nashville, Tennessee. From this center have gone forth from time to

time companies of workers, trained variously as teachers, nurses, farmers, and artisans, to establish units of service in needy communities and sections. Their emphasis is upon rural life and occupation, and their usual formula for operation is to locate upon a farm, establish a school, start simple health service, and while serving the needs of the community, carry on evangelistic work in visiting, giving literature, holding Bible studies, and eventually raising up churches. They support themselves in chief part from the products of their farms and from health-service fees, though much of their medical and instructional service is given free to the people. In several places such units have established small sanitariums, and in the educational field they have developed a number of academies of high-school grade; but the great majority of them are small stations with elementary schools, nursing services, agricultural betterment service, and social and spiritual ministry.

The organization and administration of institutions in this work are conducted by legally incorporated bodies, the boards of which are composed jointly of union or local conference officials and workers and benefactors of the institutions. Thus understanding and co-operation between the conference organization and the self-supporting groups are ensured. The conferences and unions in which they are located find these institutions and companies of great importance in the make-up of their constituencies, and highly contributory to their evangelistic, social, and economic strength.

In other sections of the country are worthy educational and medical enterprises conducted by self-supporting groups and corporations, whose work is appreciated by the denomination. In some of these, the conference has a voice, being represented on their boards.

Chapter XXV

DEPARTMENTS (Continued)

Publishing

BEFORE there were any organizations, churches, or conferences among this people, in the early years of the movement, the Lord, through His messenger, gave light and counsel in regard to the publishing of message-filled literature that was to be scattered as the leaves of autumn. From the very beginning—the "carpetbag" edition of *Present Truth*—to the present chain of publishing houses and printing plants girdling the earth, God has exercised a watchcare over this work, and wonderfully blessed the production and circulation of truth-filled literature.

It was in November of 1855 that the Review and Herald Publishing Company building was completed and occupied in Battle Creek, Michigan. The first issue of the *Review and Herald* to be sent forth from this new plant bears the date of December 4, 1855. This was the first institution established by this people.

Perhaps no single feature of our work has exercised a greater influence or has been the means of accomplishing more in lighting the earth with the message of truth than has the printed page. Our truth-filled publications have been scattered as the leaves of autumn; and this branch of our

work has, in fulfillment of the Lord's promise, been signally blessed of Heaven.

The reports for the year 1940 indicate that we were at that time publishing literature in 202 different languages. Three hundred and twenty-nine periodicals, in addition to the many books, large and small, and thousands of pamphlets and tracts which are coming from our presses, are being circulated throughout the world. During that year the total sales of our denominational literature amounted to $4,324,-906.93. The circulation of this vast amount of literature was made possible through the organized and well-established channels of distribution.

Book and Bible House

The Book and Bible House is a department of the local conference. Some of these Bible Houses have grown until they have become small institutions. They are owned and operated by the conference. The conference committee has full charge of all the affairs of the Book and Bible House and is responsible for the conduct of its business. The secretary-treasurer of the Book and Bible House is elected by the conference in session and is under the direction of the conference committee. Other helpers are employed by the conference committee as needed.

Book and Bible House net gains, over and above the operating funds authorized by the committee, are appropriated by the conference committee to such lines of work as the committee may deem advisable.

In some of our smaller conferences the secretary-treasurer of the conference is elected as secretary-treasurer of the Book and Bible House. He handles both of these lines with the help of an assistant in the Book and Bible House.

In the stronger fields, where these two offices are separated and the Book and Bible House is under separate management,

there has been a larger growth in Book and Bible House business and gains.

The Book and Bible House in connection with each conference is an effective channel through which our literature is constantly flowing. It is the connecting link between the publishing house and the army of faithful colporteurs in the field. Our army of colporteurs is composed of 3,062 earnest, consecrated, godly men and women who go from door to door presenting our books and periodicals. By means of these colporteur evangelists the circulation of this vast amount of literature has been made possible year by year. That our books, magazines, and tracts are winning souls is demonstrated on every hand by the numbers of people who find their way into this message through reading our truth-filled literature.

The Ellen G. White Publications

Before her death, Mrs. Ellen G. White made provision for the care and promotion of her writings. In her will she left these in the hands of an organization of her own creation—a board of five trustees named and appointed by her. These trustees were to serve for life or until resignation, and any vacancy which might occur was to be filled by some qualified person selected by the remaining four trustees. In the event of their inability to agree, Mrs. White authorized the General Conference Committee to make the selection.

This organization, known as The Ellen G. White Publications, functions today as the representative of Ellen G. White in arranging for the continued issuance of the Spirit of prophecy literature in the English language, for its widening publication in the languages of overseas divisions, and as custodians of her manuscripts, together with a rich file of historical documents.

With offices and vault located in the General Conference

building in Washington, D. C., the Ellen G. White writings and historical documents are available to the leaders of the denomination. Their location at the world headquarters greatly facilitates the work of the trustees.

The work carried forward in the office of The Ellen G. White Publications is under the direction of the trustees. The board, however, since its inception, has been made up largely of members of the General Conference Committee, and in the prosecution of its work frequently seeks the counsel of the responsible officers in the leadership of our denominational work.

Financial provision for the custody and work of The Ellen G. White Publications is made in an operating budget appropriated by the General Conference. The General Conference, in turn, is the recipient of any royalty incomes from the E. G. White books.

The officers of the trusteeship consist of a president and a secretary, the secretary giving his full time to the custody of the vault and the interests of the work of the board of trustees.

Medical

It was in 1863 in the home of E. Hilliard at Otsego, Michigan, that the Lord gave to His messenger a vision in which was revealed the work of health reform that has made this people distinctive. The subject matter of that light and counsel was the maintenance of health; the prevention of disease; and the treatment of the sick and suffering by the use of nature's own remedies. Water, light, fresh air, diet, exercise, and rest, together with right thinking and trust in divine power, are important factors in the recovery and maintenance of health.

The establishment of an institution for the treatment of the sick was urged; and the Western Health Reform In-

stitute was established in 1864 in a dwelling house in Battle Creek, Michigan. This quickly grew into the Battle Creek Sanitarium. Thus we find that the second institution established by this people was a health institute. Early in its history a nurses' training school was opened in connection with the Battle Creek Sanitarium. From that humble beginning our health work has grown and enlarged until now we have 86 sanitariums and hospitals and seventy-two treatment rooms.

We would not wish to give the impression that the health reform message among this people has been limited to the work of our doctors and nurses and their helpers. These have had their part. Our medical fraternity stands in the very forefront of the work of ministering to the sick and suffering in our institutions, but we must not lose sight of the fact that in the very beginning of our development as a denomination, when we had scarcely any doctors among us, this phase of the message was heralded by the gospel ministry. Every preacher was a teacher and a lecturer on temperance and health reform.

In every public evangelistic effort the minister always felt that in order to preach the full message he must present to the public the principles of health and temperance. These features have been strongly emphasized during the years. While the ministry have not been trained, nor are they qualified to diagnose or treat disease, yet they have performed a marvelous work in educating those coming into the faith. They have taught the principles of a better and more healthful way of living, the putting way of all injurious habits, and the choice of such foods as will build for health and strength.

The health reform phase of this message holds a unique and important place in our work. It is "the right arm of the message." Our medical institutions and the schools of nursing that are an important part of each of our sanitariums

have given strength, character, and influence to our health message. We now have a large number of physicians and graduate nurses who are doing excellent service in our denominational institutions. In addition to these, there are 553 nurses in training in these schools of nursing in North America this present year, 1942.

The Medical Department has as its definite goal the encouragement of the board of each of our colleges to provide on its faculty a competent instructor in health education, in order that our students, and especially our future workers, may have a grasp of fundamental health principles. Another objective is that the teaching of health principles be carried to all our churches.

The plan of the Medical Department is that medical secretaries be provided in each union and local conference in North America, as far as it is possible for the fields to provide them.

The Medical College

It was through the same medium of counsel and instruction by which the Lord has so marvelously led this people that light was given emphasizing the matter of a denominational medical college, an institution in which Seventh-day Adventist men and women might be afforded a medical training under our own denominational supervision and spiritual mold. There have been years of struggle, many handicaps to overcome, many hardships and privations to be met and endured by the staff of faithful, earnest men who have been connected with the medical college from its beginning. But there has been a steady, constant, healthy growth, until today we have a grade A medical college that is sending forth physicians and surgeons who are second to none in their standing before the State and national medical boards.

This has been a wonderful achievement under God, and

it places our medical college in an outstanding position in the denomination; for we must recognize that in our medical work it holds a very important place. Naturally, it is the fountainhead of medical training and education for physicians and dietitians among us. It is to this institution that the denomination looks continually for the men and women to staff our medical institutions and to go out to the ends of the earth in medical missionary endeavor. Many of the graduates of this school are encouraged to take up private practice in different conferences where they can be self-supporting and become local leaders in church activities.

Since its beginning, up until the close of 1939, 1,365 men and women have been graduated from this college. Of these graduates between 165 and 170 are employed in our denominational work in the United States. At present approximately three hundred are enrolled in the college. There are seventy-five members of the faculty. This school exerts a wholesome, definite influence for good in the medical world of this country; and our physicians are highly respected for their ability. In connection with the medical college there is conducted a school of dietetics. Since this school was established, 137 students have been graduated. Forty of these are employed in denominational work.

Sanitariums and Hospitals

Today, our sanitariums and hospitals in the North American Division are either local, union, or General Conference institutions. They are owned and operated for the denomination by legal corporations, or associations.

The articles of incorporation provide for the membership of the constituency, outlining its purposes and powers, making provision for its regular and special meetings, and providing for the election of a board of trustees or directors, who will conduct the affairs of the institution in accordance

with the purposes outlined in the articles of incorporation, and in full harmony with denominational principles and policies.

The board of trustees appoints the medical superintendent and employs such physicians and technicians as are needed to care for the medical work of the institution. The business manager is appointed by the board of trustees, as are the heads of all departments, the supervisors, the superintendent of nurses, and the local board.

Departmental Secretaries Not Officials

In closing these chapters dealing with the various departments of this work, it will be well to say a word in regard to the work of our departmental secretaries and their relationship to the workers in the conference and to our churches. It should be remembered that our departmental secretaries are not administrative or executive officials. Theirs is an advisory relationship to church, conference, and institutional workers.

Promoters—Not to Relieve Pastors or Elders

Their responsibility is that of promoting the various lines of work connected with their department. It is not intended that a departmental secretary shall relieve the pastor of a church or its elder from the responsibility of promoting every line of endeavor as it relates to the activities of the church in his own congregation. The pastor and the elder should always bear in mind that the first responsibility for the successful carrying forward of these lines of work in the local church rests upon them. The departmental secretary with his broader experience, wider vision, and his inspirational helpfulness, comes in to assist the pastor or the elder in carrying forward successfully the work of this department in the local church. Therefore, there should be

the most cordial co-operation between all the other conference workers and the departmental secretary in the promotion of that line of endeavor which is represented by his department.

Ministry in the Churches

Departmental secretaries are employed by the union and local conferences to foster important lines of denominational work. In order successfully to carry on the work assigned to them, these workers must have access to the churches. Therefore, they should be given opportunity by the pastors or elders properly to present and develop these plans in the churches. While the secretary of a given department is directly responsible for the success of his own department, yet it is always possible for him to be an encouragement to the churches in other phases of activity as well. He should have a sympathetic interest in the work of other departments and should be ready to co-operate with other departmental secretaries.

We recognize that the departmental secretary must not neglect the specific work that is laid upon him; yet he should ever strive to make his visits to the churches occasions of spiritual, uplifting, encouraging ministry. It is well for a departmental secretary occasionally to preach a strong evangelistic sermon. He will not lose in doing so, but will gain much in winning the church to co-operation along the special line that is the burden of his heart.

Directed by Committee and President

A departmental secretary of a union or local conference is not directed in his work by the secretary of the higher organization. He is an employee of the union or local conference, as the case may be, and is under the direction of the committee and the president of the organization employing

him. However, it is the plan, and it should always be understood, that he seek the counsel of, and work in harmony with, the departmental secretary of the higher organization.

"*Article XII—Departments*

"Sec. 1. The departmental secretaries and associate secretaries elected by the General Conference shall work under the direction of the Executive Committee of the General Conference, and shall occupy an advisory relation to the field.

"Sec. 2. The Executive Committee shall appoint a representative departmental committee of counsel for each department. Such committee shall in each case be composed of the secretaries of the department, the secretaries of departmental work in the divisions, and such other persons as the Executive Committee may deem necessary." [1]

The departmental phases of our denominational work are strongly organized and staffed with efficient, experienced leaders. These departments head up in the General Conference, and the organization is carried down through the union and local conferences. The secretaries of each of these departmental organizations are giving their lives to the successful promotion of those lines of work that have been committed to them by the denomination. They are strong, successful promoters; and through their inspirational leadership from the General Conference down through to the local church, these departments are made effective and efficient in the accomplishment of wonderful things under God for the advancement of His kingdom.

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[1] *Working Policy*, p. 17.

Chapter XXVI

GOSPEL FINANCE

THE Scriptural plan for the financial support of the work of God in the earth is the plan followed in this denomination. God has ordained that the tithes and offerings of His people shall provide the means for the support of the gospel among men.

Policies have been worked out in detail for the gathering and disbursing of funds in all the world, and for the conduct of the business affairs of the cause.

The financial and business side of our denominational work is major in its importance. It cannot be divorced or separated from the proclamation of the message of salvation, for it is a part of it.

During 1940 our treasurers handled $14,226,329.58 in tithes and offerings alone, and the business managers of our denominational institutions handled a volume of business totaling $20,292,695.24. The total denominational investment at the close of 1939 stood at $62,128,579.07.

The financial structure of this denomination serves a greater purpose than appears in our financial and statistical reports. It is more than a machine for gathering and distributing funds. It is, under God, one of the greatest unifying factors of this movement.

We are a united people. There is a remarkable oneness of belief and purpose among the advent people in all the

world. We are the only Protestant organization that is attempting to conduct a world-wide work under unified administration.

Our system of dividing the tithes between the conference and the union and the General Conference and the world mission fields has served a wonderful purpose in unifying the work throughout the world.

The work of God in all the earth is financed by funds flowing into the treasury principally from two sources: tithes and offerings. These constitute the regular income of the conference, the union, and the General Conference.

The Tithe

Each individual member is encouraged, in recognition of the Bible plan and the solemn obligation that rests upon him as a child of God and a member of His body, the church, to pay into the treasury of the denomination a faithful tithe, one tenth of his increase. This is paid to the treasurer of the local church of which he is a member.

The tithe is not used or disbursed by the local church, but is passed on to the conference treasurer. Thus the tithe from all the churches flows into the conference.

The conference passes on to the union one tenth of its total tithe income.

The union in turn passes on to the General Conference one tenth of its total tithe income.

Thus the conference, the union, and the General Conference are provided with funds with which to pay the laborers employed, and meet the expense of conducting the work of God in their respective spheres of responsibility and activity.

In addition to the foregoing plan by which the conference passes on a tithe of its tithe to the union, and the union passes on a tithe of its tithe to the General Conference, there

is another provision for a further dividing of the tithe with the General Conference known as the percentage-of-tithe plan.

Percentage of Tithe

Each conference in the North American Division, after it has passed on to the union a tithe of its tithe income, makes a further division with the General Conference for the support of the world work, on the following percentage basis:

"One per cent from all conferences having a tithe of less than $26,000, this rate to be increased to 1 per cent for each additional $1,000 up to $30,000; then increased 1 per cent for each additional $2,000 up to $40,000; then increased 1 per cent for each additional $10,000 up to $130,000 or more, making the maximum 20 per cent. Such payments to be based on the gross receipts of tithe for the current year from all organizations." [1]

There is still another division of the tithe of local conferences in cases in which income is a liberal one and they can afford it. From time to time they have voluntarily made appropriations from their surplus tithe to the General Conference for our world mission work. This, however, has been true only of such conferences as were financially able to deal thus liberally with the General Conference.

Institutional Tithe

A tithe of the profits of publishing houses, sanitariums, and other profit-earning institutions which are under the control of the General Conference, or which, because of the character of their work, have more than local influence and responsibility, is passed on to the General Conference;

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[1] *Working Policy*, pp. 155, 156.

also such percentage of the annual profits of these institutions, after the tithe is deducted, as may be arranged by joint council of the Executive Committee of the General Conference with the board of management of each institution.

Offerings

Not only is this cause supported by the tithe of its members as outlined, but it is also supported by freewill offerings. These offerings are divided generally into two classes—world mission offerings and local offerings, that is, offerings for either the local church or the local conference.

Mission Funds

The regular mission funds in all the world include: Sabbath school offerings, Ingathering receipts, Midsummer Offering, Week of Sacrifice Offering, Missions Extension Fund, and all gifts for missions which are given for purposes for which mission appropriations are made.

There are also occasional gifts, large and small, in the form of annuities, wills, and property, that are given by some of our people for our world mission work.

Fifty-Cent-a-Week Fund in the North American Division

In the North American Division each church, conference, and mission endeavors to reach a set goal for missions, an average of fifty cents a week for each member. The following gifts are credited to the fund: Sabbath school offerings, Ingathering receipts, Midsummer Offering, Week of Sacrifice Offering, Missions Extension Fund, annual collection for colored work, and all gifts for missions, weekly and otherwise, which are given for the purposes for which mission appropriations are made.

Local Church Funds

There are local church funds that are raised through donations to meet local needs, such as church expense, church school expense, poor relief, church missionary work, and departmental activities. These funds are held by the treasurer of the local church and are disbursed on the order of the church board.

Local Conference Funds

The local conference also has local funds other than the tithe which are raised by contributions from its members, such as conference poor fund, camp meeting or tent fund, funds for the help of the academy, etc.

Budget Requests

Out of the funds flowing to the General Conference the annual appropriations are made to the world fields on the budgeted requests from the various divisions.

How a budget is made in the mission fields: The local mission committee is instructed to prepare for the coming year an itemized, estimated budget of all its needs under four classifications based on the operating expense of the current year. These classifications are:

Class I-A represents the actual cost of present work as shown in the working sheets of the various sections of the field for the current year. This includes salary and expense of regularly employed workers, furlough expense, replacements, administrative expense, and any other actual operating expense aside from new work contemplated.

Class I-B represents increased expense of carrying on present work, such as increases in salary, increased transportation cost, etc.

Class II represents salaries, transportation, and outfitting expenses of new workers.

Class III represents estimates for proposed expenditures, such as new equipment and facilities for carrying on the work.

Class IV represents the estimated cost of proposed new land and buildings.

This prepared budget of requests is sent to the union mission, and, together with all the budgets from the other local missions, is reviewed by the union committee and combined in the budget for the union. These union budgets are all sent to the division, and are reviewed by the division committee and included in the division budget, the total representing the requests for the entire work throughout the division field. These division budgets are sent to the General Conference.

The General Conference at headquarters, through its officers, prepares a budget for its own administrative expense, the same as the other divisions of the world field. This administrative budget provides for the salary and traveling expense of its workers, and other expense incidental to the operation of the General Conference headquarters. It also provides for an annual emergency fund. This General Conference administrative budget is included with all the budgets from the various divisions. The total of all these budgets from all the world constitutes the budget requests for the world work.

Appropriations

These requests usually exceed the estimated income of the General Conference, and therefore the appropriations made to the various divisions do not cover all the budget requests, but are made according to the ability of the General Conference to appropriate, and according to the urgency of the needs of the various division fields as represented in the budgets.

Appropriations are made at Autumn Councils, when all

needs and interests of the world field can be represented and compared, and an equitable distribution of the funds can be made.

The Council appoints a budget committee to whom the budget is referred by the session for careful study and recommendation of appropriations. This budget committee is a large committee. It is composed of men of wide experience in administrative lines who are good financiers. Effort is made to choose men who can be entirely unbiased and open-minded in dealing with the requests that come before it for consideration. The treasurer of the General Conference is the chairman of the budget committee, and the treasury is strongly represented in the personnel of the committee.

In addition to the regular appropriations based on the budgets of request, there are always requests for special appropriations. These, too, are handled by the budget committee. The appropriations from the Church Extension Fund are also handled by the budget committee. When the report of the budget committee is adopted by the session, the appropriations to the various fields for all the different lines of work throughout the entire world are authorized.

The appropriation to each division field from the General Conference, while determined from a study of the budget, is made to the division in a lump sum.

Emergency Appropriations

"1. Emergencies should be met, as far as possible, by the union and division fields. However, in cases of special emergency, the General Conference Committee has the discretion of drawing upon its annual emergency fund.

"2. In cases of extreme emergency, when serious loss might result to any field, the General Conference Committee may make emergency appropriations from the authorized

reserve funds to be reported to the following Autumn Council."[2]

Comeback Fund

The Forty-cent-a-week Fund, made up as already indicated, is for the support of our world work. Therefore a division of the fund is made by the General Conference with the unions of the North American Division and some of the other divisions. In the North American Division 18.4 per cent of the money coming to the General Conference through this source is known as the Comeback Fund, and reverts back to the unions of this division on the following basis:

		Per Cent
1.	Church Extension	4.0
2.	Ministerial internship	1.6
3.	Various designated enterprises, including the College of Medical Evangelists	1.3
4.	College and academy notes payable (without reference to mission offerings received from the individual union conferences)	3.9
5.	College and academy notes payable (returned to unions in proportion to mission offerings raised as are also 6 to 8)	1.3
6.	Senior and junior college operating subsidies	1.3
7.	Church school teachers' salaries	2.4
8.	Church school teachers' salaries and school equipment	2.6

Four per cent of the Comeback is set apart as the Church Extension Fund. By Autumn Council action it is divided on a forty-sixty basis, 40 per cent to be appropriated to the North American Division fields, 60 per cent to be appro-

[2] *Id.*, p. 165.

priated to foreign fields. The appropriations from this fund, as already noted, are made at the Autumn Council, recommended by the budget committee on the merits of each individual request.

The ministerial internship fund is held and disbursed by the General Conference Minority Committee on the recommendation of the internship committee. It is designed to assist local conferences in the development of young ministers.

Funds provided under 3 and 4 are both handled by the Minority Committee.

The Sustentation Plan

The Sustentation Fund is created by the General, union, and local conferences paying a certain percentage of their tithe income for this purpose. Our publishing houses, sanitariums, academies, and junior and senior colleges all pay an amount equivalent to a certain percentage of their payrolls. The Book and Bible Houses pay into the fund a certain percentage of their net sales. The General Conference pays into this fund a certain percentage of its receipts from the Forty-cent-a-week Fund. All of these percentages are fixed by Autumn Council action when the entire North American Division is represented. Thus from these different sources the Sustentation Fund is maintained from year to year. This fund is held in the General Conference treasury and is disbursed by the Minority Committee through the sustentation committee on recommendation from the local and union conferences throughout the field.

"To assist in the support of Seventh-day Adventist laborers who have spent their active lives in the organized denominational work, a sustentation plan has been provided. . . .

"1. The benefits of the Sustentation Fund are designed

for those who have devoted their lives to continuous service in the work of the Seventh-day Adventist denomination. The fund provides for the assistance of sick and aged workers, and the needy widows and children of deceased laborers, the funds being provided by voluntary action on the part of conferences and institutions; therefore it is to be understood:

"2. Allowances from the fund are to be made by the General Conference Committee, at its discretion.

"3. Only members of the church who have rendered loyal service to the denomination, and whose attitude during the time of receipt of aid is that of loyal members, are entitled to the benefits of the fund.

"4. No worker can regard the fund as an arbitrary provision from which aid can be claimed as a matter of personal right, regardless of the conditions upon which the fund is provided by voluntary action of the organizations contributing to it. The employment of an individual by the Seventh-day Adventist denomination does not therefore in any way guarantee sustentation assistance to such person, since allowances from the fund are made by voluntary action of the General Conference and its subsidiary organizations.

"5. No precedent shall be established by any action of the General Conference Committee in providing assistance from this fund, it being understood that each case is considered separately upon its merits.

"6. Since the fund is designed primarily to provide sustenance to its beneficiaries, it does not assume responsibility for the cost of education of its beneficiaries, or their dependents, further than to grant them the regular rates and allowances provided for in the regulations governing the fund." [3]

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[3] *Id.*, pp. 212-214.

Thus we have the total disbursement of funds by the General Conference to its world work under the regular appropriations, the special and emergency appropriations, with Comeback, including the Church Extension Fund, and the Sustentation Fund.

Chapter XXVII

GOSPEL FINANCE (Continued)

Operating Budget

IN *Mission Fields.*—An operating budget is somewhat different from a budget of requests. The budget of requests sets forth the needs of the work of a given field for the coming year. The operating budget is built on the actual resources of the field for its current operations. It is handled this way in our mission fields: After the foreign division receives from the General Conference information regarding the total of its appropriations for the ensuing year, the division committee in turn appropriates to the various unions and institutions of the field.

When each committee or board is informed of the amount of its appropriation, together with the tithe income, which constitutes its operating income for the coming year, it immediately prepares an operating budget in which each worker is placed on an individual operating budget. This budget provides for his salary and for his regular monthly expense.

If he is an evangelist, funds will be allowed for public evangelistic efforts, such as hall or tent rent. It will cover his personal expense, such as bus or carfare or the operating of an automobile. This budget for the year is divided into twelve equal parts, which constitute his monthly budget allowance; and the worker is expected to keep within

the provisions of that allowance. This is true of the departmental secretaries and of the various institutions.

In North American Fields.—It is recommended by Autumn Council action and included in our denominational policies that all our local and union conferences in the North American Division, together with our institutions, great and small, conduct their work on a carefully prepared operating budget. In our conferences, the budget should be built within the estimated tithe income of a given field, together with the local offerings that are legitimately theirs for use. The operating budget of a home conference is built in the same way and on the same principles as a budget in a mission field. However, instead of the appropriations constituting the income in a home field, the tithe income is the basis on which their budget is built.

Each minister and departmental secretary and all the other workers should be placed on a personnel budget, including salary and expense allowance for the month. In the direction of the work, the president and committee should plan with the worker that his movements may be within the provisions of his individual budget. Special budget allowance may be made in some cases for the conduct of a large, expensive public effort by a leading evangelist; but these special matters are handled by the conference committee on their merits.

Office Budget

The office budget should cover the salaries of all those employed in the conference office, including stenographers, janitors, and other helpers as well as rent, insurance, telephone, heat, light, and all other expenses that enter into the overhead of operating the office. Those who are responsible for the conduct of the office affairs should keep within the limits of this monthly budget.

Book and Bible House

In the preparation of the conference operating budget for the year, each conference committee should set up an operating budget for the Book and Bible House. This budget should provide an adequate working capital that will furnish a reasonable stock of literature and sufficient cash with which to enable the house to operate successfully and meet all bills promptly.

Working on a carefully prepared budget with the hearty co-operation of every worker in the field, a conference may operate successfully and efficiently within the estimated tithe income for the year.

Institutional Budget

It is the policy of the denomination that our institutions, large and small, in every department of our work, be operated on the "working budget" plan.

The board of trustees should provide for the setting up of a balanced operating budget by the management covering every department of the institution.

Working Capital

In Mission Fields.—In connection with the consideration of operating budgets, it would be well to mention the matter of the working capital that should properly be maintained by our various mission fields and should be readjusted annually on the basis of twenty per cent of the annual administrative expense. In addition to this, it is recommended that the different divisions shall hold in reserve an additional fifteen per cent with which to meet special emergencies and financial depressions. This plan will provide for the various fields sufficient funds with which to operate on a strong, safe financial basis.

In North America.—We are living in times of great economic uncertainty, and our conferences and institutions may be brought suddenly into serious financial perplexity; and inasmuch as our conferences and institutions in North America are largely dependent upon their own resources in times of economic stress, it is recommended that organizations in North America be encouraged to build up and maintain a suitable working capital or reserve of not less than twenty per cent of a year's operating expense.

Division Financial Policies and Funds

"The principal funds of divisions are: The appropriations received from the General Conference, that portion of the tithe belonging to the division fields, the annual increase in mission offerings, and special donations and funds.

"1. The division field shall have the benefit of any increase in the tithe above the amount estimated in the budget, but the increased amount of the tithe shall from year to year become the new basis in the estimate of receipts in making up the budget.

"2. The division field shall also have the benefit of the annual increase in mission offerings by an extra appropriation from the General Conference of an amount equal to such increase, this extra appropriation to be disbursed by the division committee for the extension of its work.

"3. The division shall promote the raising of mission funds belonging to the General Conference, setting a goal before the constituency. Mission offerings, as well as tithes, are reported to the General Conference treasurer at Washington each month by the division treasurer.

"4. The responsibility for the promotion of mission funds in the division is placed by each division committee.

"5. The Ingathering, Missions Extension Fund (Big Week), and such other mission funds as are appropriated

by reversion by the General Conference to be retained by the division, shall be reported to the General Conference treasury in the monthly remittance report, in order that the world gifts for missions may appear in our financial records, but such funds shall be automatically reappropriated to the divisions, not being added to the base appropriations, and shall be appropriated at the discretion of the division committee.

"6. All special funds for general purposes (aside from mission funds) raised in the division fields, may be used by the divisions, but such special funds shall be reported in the annual financial or statistical reports to the general treasury from year to year as a basis for studying intelligently the needs of the respective fields.

"7. Appropriations shall be made to the several fields in the division for their requirements as the division committee may determine, setting aside such reserves for furlough, exchange, and emergencies as the field may require. It is understood that in making such appropriations they shall be in harmony with the policy of the General Conference in its classification for budget appropriations.

"(NOTE.—The foregoing provisions do not apply in full to the European Divisions and the Australasian Division.)" [1]

Wage Scale

"In order that there may be a uniform basis for the remuneration of various classes of workers, a denominational wage scale has been adopted, which applies in principle in all the world.

"Minimum and maximum rates have been set for the different classes of workers, with the suggestion that men of long experience and tried service be rated at or near the

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[1] *Working Policy*, pp. 200-202.

maximum, while those of less experience receive during their early terms of service, more nearly the minimum rates.

"Besides the regular wage, provision is made for meeting hotel room rates, with a fixed allowance for incidental expenses where workers are traveling; for rent subsidies where necessary; and for a supplementary rate to medical superintendents of sanitariums and assistant physicians.

"It is understood that the committee in each division makes a wage scale for the division in terms of local currency and in harmony with the living costs and standards of the people of their respective territories." [2]

Automobile Expense

"In order to safeguard the cause against excessive or unnecessary automobile expense, it is advised that conferences do not own automobiles for the use of conference workers.

"Where workers are allowed the use of privately owned automobiles, the mileage plan is recommended as an equitable basis of their operation. . . . No charge is to be made for carrying conference workers, and no other allowances or appropriations are to be made to apply on the purchase price or for depreciation or operation of cars, except sharing reasonably in liability insurance. The above assistance in operating cars shall be given only where the worker has first secured approval of the conference committee. Each conference committee shall set a mileage limit for each individual worker, according to the situation in each field and the duties required of the worker.

"It is understood that workers holding cards entitling them to free railroad transportation shall make use of them rather than using the automobile at conference expense." [3]

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[2] *Id.*, pp. 205, 206.
[3] *Id.*, p. 198.

Solicitation of Funds

"1. No conference, church, or institution, without special counsel and arrangement, is to plan work requiring solicitation of funds from outside its own territory. Any solicitation within its own territory shall be in harmony with local, union, and General Conference policy.

"2. For the protection of churches from unauthorized teachers and fraudulent and undenominational solicitation, the following principles and methods are recognized:

"*a*. Ministers and church officers should not grant the privilege of the pulpit to persons who have not recognition or recommendation from the conference.

"*b*. No permission shall be granted to solicit funds either publicly or privately without such recognition.

"*c*. Literature for solicitation purposes shall be provided only to responsible persons.

"*d*. All funds contributed by our people for any cause in response to appeals, shall be passed through the regular channels of the church.

"*e*. No authority is granted workers in the cause representing special interests in one part of the field to solicit help for that work in any other part of the field or in any other conference, without arrangement by the conference officers with written authorization therefor.

"*f*. Conference and church officers shall take such steps as may be necessary to prevent unauthorized or illegal public solicitation.

"3. No campaign other than the Ingathering shall be conducted for the solicitation of money by Ingathering methods, using cans or our literature, for either home or foreign missions, and local conferences shall take such steps as may be necessary to prevent violations of this regulation.

"4. Mission field workers visiting the home churches or in touch with the home base by correspondence, are asked

to solicit funds only for enterprises included in the budget of appropriations, working in co-operation with churches and conferences to raise the funds required to meet the appropriations on which the missions depend."[4]

Missions Extension Fund

"1. This effort for missions originated with an idea in the Publishing Department of setting a week in which colporteurs would make special effort to effect large sales, the profits of the best day's sales to be a gift to missions. The idea has become enlarged into an appeal to all church members to take part in the sale of literature for missions and the giving of gifts.

"2. The General Conference shall set the time and the goal for the effort in the North American Division; the various division committees shall set the time and the goal for their respective divisions.

"3. The funds raised are devoted to the maintenance and extension of publishing, educational, and medical work in mission fields, particularly the building of printing plants, schools, dispensaries, and small hospitals, and the installing of permanent equipment. The three departments of work shall share in the funds raised by the Missions Extension effort in proportion as shall be arranged by Autumn Council action, the way being left open, aside from the week's regular effort, for gifts to be made by individual donors at any time to specific purposes, either publishing, educational, or medical.

"4. The budget apportioning this fund to various enterprises is adopted in Autumn Council, as a part of the annual budget of appropriations brought in by the Treasury Department.

[4] *Id.*, pp. 193, 194.

"5. The general promotion of the Missions Extension Fund is assigned to the Home Missionary Department, with the active co-operation of the Publishing, Educational, and Medical Departments, the general plan being as follows:

"*a.* Leaders in the Medical, Educational, and Publishing Departments are requested to unite with the Home Missionary Department secretaries in the development and carrying out of promotion plans, which place definite responsibility upon all our institutional workers for reaching the goal.

"*b.* All conference workers and all lay members are asked to dedicate a day's income to the Missions Extension offering, and also to engage in the sale of literature to the extent of their time and opportunity.

"*c.* Our believers who may not be receiving a salary or other income, and therefore cannot comply with the request for a 'day's income,' are encouraged to raise their Missions Extension offering through the sale of small books and magazines, it being specified that no literature goal shall be set, and that each individual shall be personally responsible for the literature he desires to sell.

"6. The publishing houses arrange with the field for the books to be used in the Missions Extension effort in their respective territories.

Ingathering Campaign

"1. The Ingathering campaign is followed in all divisions. The time and goals are set for the North American Division by the General Conference at the time of the Autumn Council; in other lands by the various division committees.

"2. The printing of our Ingathering campaign magazines and other promotion materials shall be done by our publishing houses at actual cost.

"3. The treasurer of the General Conference, instructed

by the Committee, issues all printing orders for Ingathering campaign literature in North America. In other divisions the printing order is given by the treasurer of the division acting under instruction of the division committee.

"4. The general promotion of the Ingathering work is assigned to the Home Missionary Department.

"5. No campaign other than the Ingathering shall be conducted for the solicitation of money by Ingathering methods, using cans or our literature, for either home or foreign missions, and local conferences shall take such steps as may be necessary to stop any violations of this regulation.

"6. In view of the large increase in membership in the North American Division which demands increased facilities, such as church buildings, schools, conference equipment, and to meet emergencies in our institutional and conference activities, the 1936 and later Autumn Councils gave consideration to plans calculated to assist the fields in this division in meeting these needs in part by receiving a share of the funds above their fixed goals from the Ingathering campaign income. The agreed conditions of this plan are:

"*a.* All unions of the North American Division shall hold to a general unified plan in the promotion of the Ingathering campaign.

"*b.* There shall appear in all promotion matter a balanced appeal for home and foreign work.

"*c.* In preparing the annual budget of the General Conference, the usual provision shall be made for promotion and campaign expense.

"*d.* Basic goals shall be set annually by the Autumn Council for the several unions of the North American Division.

"*e.* All income resulting from the Ingathering effort shall be considered General Conference funds, and shall be reported in the regular way to the General Conference Treasury.

"*f.* In the North American Division all funds received in

the Ingathering campaign above the basic goals, are divided on the following basis: forty per cent to missions and sixty per cent as an appropriation to the respective union conferences, to be distributed by the union conference committee.

"*g*. No Comeback is deducted or paid on the amount received in excess of the basic goals.

"*h*. All funds raised in the Ingathering campaign are applied to the Forty-cent-a-week Fund." [5]

General and Institutional Finance

"1. All evangelistic and institutional activities undertaken in the name of the denomination, and in which denominational support is involved, shall be conducted on a cash basis. All funds for supporting such work shall be in hand or provided for before the work is entered upon.

"2. Neither the General Conference nor any of the individual divisions composing it shall be held financially responsible for any obligations which it has not assumed by its own action.

"3. The foregoing is also the general policy of the union and local conferences and other organizations and institutions of the denomination.

"4. All institutions and field organizations are asked to adopt the budget plan of operating. Responsible boards and committees shall be kept informed by treasurers by monthly operating statements. Boards and committees should check these statements with the budget adopted at the beginning of the year, and so be prepared to act together in increasing income and decreasing expenditures as may be necessary.

"5. Depreciation: Conferences and institutions in North America are to set aside cash funds equivalent to the amount of depreciation charged annually as follows:

[5] *Id.*, pp. 151-155.

"*a.* Depreciation on buildings which may be used by boards of control for the reduction of debts, and in meeting replacement expenses, such as renewing of roofs, replastering, reflooring of rooms, etc.

"*b.* Depreciation on furnishings and equipment which may be used by boards of control for debt reduction and meeting the expense of replacements of furniture and equipment." [6]

Debt Control

"1. In all our denominational organizations throughout the world, including the General Conference, divisions, union and local conferences, and missions, and in all our institutions, including publishing houses, schools, and sanitariums, all operations shall be conducted on available funds, and no further debts shall be incurred except in emergency situations as provided for in this series of resolutions.

"2. When the controlling board of an institution or organization desires to enlarge or improve its properties and increase the facilities for carrying on its work, this shall be done without incurring indebtedness.

"3. In self-supporting union conferences in North America, building or other projects costing more than $250, but not exceeding $5,000, shall be approved by the union conference committee concerned, except for items of general repair or improvement that cost not more than $500, for which cash is available, so that no indebtedness is incurred.

"4. In self-supporting union conferences in other divisions, projects costing more than $250 and not exceeding from $1,000 to $2,500 (as may be determined by the division concerned) shall be approved by the union conference committee concerned; for projects above that sum, but not ex-

[6] *Id.*, pp. 165-167.

ceeding $5,000, approval shall be given by the division committee concerned. In union and local missions, approval shall be given by the division for all proposed expenditures, except that the union mission committee may authorize the erection of small, inexpensive chapels which are financed by local constituencies without debt.

"5. For projects exceeding $5,000 in any part of the world field, the division committee, or in the case of North America, the union conference committee concerned, shall secure the approval of the General Conference Committee before construction is begun or financial commitments are entered into.

"6. No conference, mission, or institution shall borrow money for reinvestment, or to lend to individuals.

"7. No conference, mission, or institution shall make loans from its own funds to employees or others. This provision, however, shall not preclude the operation of specific loan funds such as student-aid funds, or the granting of loans to doctors, as provided in the policy.

"8. No conference, mission, or institution shall borrow money to reloan to churches, and no church shall borrow money for church building purposes or church expense except as hereinafter provided.

Church Buildings

"9. Churches contemplating either the purchase or the erection of church buildings shall be cautioned against undertaking financial obligations which would be likely to embarrass the membership; and concerning such undertakings, local and union committees shall give careful counsel in each case, taking into consideration the size of the congregation, its financial strength, and the location of the building.

"10. In the purchase or building of church properties, in

no case shall commitments be made or building operations be begun until seventy-five per cent of the entire cost of the building, including initial furnishings, is in hand in cash, and provision satisfactory to the responsible authorizing committee for securing the remaining twenty-five per cent, is made, and in the case of construction, the work shall proceed and obligations be incurred only as funds are available. In special cases in home bases where in the judgment of authorizing boards and committees it is deemed advisable, a church may be authorized to borrow up to fifteen per cent of the cost of its building project in order to complete it, provided a definite program for the liquidation of the loan has been approved by the authorizing committees. In cases in which it is practicable to occupy church buildings before the contemplated project is entirely completed, authorization may be given for the work of construction to proceed as funds become available.

Equipment, Improvements, and Buildings

"11. In institutional and conference equipment, improvement, and building projects, the full amount of the funds needed shall be in hand before commitments are entered into, except that in cases of extreme necessity in home-base territories, building operations may be started when seventy-five per cent of the entire cost of the building is in hand in cash, and provision satisfactory to the responsible authorizing committee for securing the remaining twenty-five per cent is made, and in the case of construction, the work shall proceed and obligations shall be incurred only as funds are available.

"12. Any project involving the expenditure of $25,000 or more shall be regarded as an enterprise requiring wider counsel with local, union, division, and General Conference committees as to the percentage of funds above seventy-five

per cent that must be in hand before obligations are incurred or building operations begun.

"13. Only reliable estimates from experienced builders and contractors shall be submitted by local committees for the approval of union, division, or General Conference committees concerning contemplated building and improvement projects.

"14. Any plans for institutional expansion shall include provision for the payment of any existing indebtedness within a reasonable period of time, as well as for financing of the proposed expansion.

"15. Upon the completion of a building project, or at the end of each year during which it is under construction, a report of the financial standing of the project shall be made to the treasurer of the division concerned; and the division treasurer shall file with the treasurer of the General Conference copies of reports concerning all projects which have required General Conference approval or which have received aid from the Church Extension Fund or other special funds." [7]

Emergency Loans

"When under unforeseen emergency conditions it may seem imperative that some funds be borrowed in order to preserve or protect existing properties and interests, such loans shall be secured only after approval as follows:

1. "A union conference may borrow, in any one calendar year, or authorize the borrowing of, amounts not exceeding $1,000, or its equivalent in local currency. Amounts exceeding $1,000 must have the approval of the division or General Conference Committee.

2. "A union mission may not borrow or authorize the

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[7] *Id.*, pp. 169-173.

borrowing of money without the approval of the division or General Conference Committee.

3. "An institution in a local conference not coming directly under the supervision of a union conference or union mission may borrow, in any one calendar year, or authorize the borrowing of, amounts not exceeding $1,000, or its equivalent in local currency, upon approval of the board of trustees of the institution. Amounts exceeding $1,000 must have the approval of the division or General Conference Committee.

4. "It is understood that overseas divisions may neither borrow nor authorize the borrowing of amounts exceeding $5,000 in the aggregate for all of their organizations in any one calendar year without the approval of the General Conference Committee." [8]

Holding Properties

"In all divisions the General Conference advises against the holding of properties by trustees, counseling that some form of conference incorporation be effected. It is advised that title to all church properties be vested in the conference association.

"All church properties and other properties owned by conference associations which are not used for association operating purposes shall be listed in the association books of account at their cost or present valuation, as revealed in the 1932 Statistical Report; and a reserve shall be set up leaving $1 net valuation on each property as listed; this policy to apply in overseas fields as conditions and legal requirements may permit." [9]

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[8] *Id.*, pp. 174, 175.
[9] *Id.*, p. 180.

Insurance of Denominational Property

"In order that our churches, institutions, and other denominational properties may be safeguarded against undue risks of loss by fire or windstorm, the following plans for insurance are recommended:

"1. Adequate insurance shall be carried on all our denominational properties, it being suggested that the coverage be at least seventy-five per cent of the actual value of buildings and their contents.

"2. Each local and union conference shall survey the various buildings in its respective territory, including the contents of such buildings, as a basis for ascertaining the amount of insurance that should be carried. . . .

"3. The secretary-treasurers of local and union conferences and the treasurers of the various institutions shall be responsible for holding the insurance policies covering the properties in their respective fields or institutions.

"4. *a.* A full record of all our denominational properties shall be kept by the aforesaid secretary-treasurers and institutional treasurers, giving in each case the name of the property, the amount of insurance carried, the name of the company with which it is insured, the expiration date of the insurance policy, etc.

"*b.* With a view to making sure that proper insurance coverage does not lapse, these officers shall notify the committee or board concerned at least sixty days before the date of expiration of any insurance policy, as to the date of expiration, and co-operate in arranging for the renewal of the policy.

"5. All denominational properties shall be insured with companies of sound financial standing and working policies, and with A-grade ratings." [10]

[10] *Id.*, pp. 177, 178.

Auditors and Auditing

"The auditing system of the Seventh-day Adventist denomination comprises a systematic check of all financial records from the local church to the General Conference. The general plan places the responsibility for auditing church treasurers' accounts on the local conference or mission treasurer; local conference and institutional records on the union conference treasurer or auditor; union conference or mission and division institutional accounts on the division auditor, who is usually also the treasurer. The division treasurers' accounts and those of the General Conference and general institutions are checked by the General Conference auditors. It is the purpose that the accounts of all organizations be audited annually; and to the end that this work may be made the most helpful, the visits of the auditors to the different offices should be as frequent as consistent.

"Access shall be given to the auditor by those in charge of the offices, to all records regarding business transactions, vouchers, correspondence, controlling committee or board actions, etc., so that the auditor can make careful and thorough investigations of all matters pertaining to the financial interests of the work." [11]

In collaboration with the division or union auditors concerned, the General Conference auditors may have access to the books and records of any organization which may require special attention. The same prerogatives obtain for division and union auditors in their respective territories.

"The General Conference auditors shall have access not only to the division books and vouchers, but also, where deemed necessary, and in collaboration with the division auditor or the union auditor, to the books and vouchers of

[11] *Id.*, pp. 75, 76.

any union, or local conference, mission field, or any institution within the division territory.

"The same arrangement shall obtain in the case of the division auditor and also of the union auditor in relation to the respective fields and institutions which they serve.

"Auditors' reports, with such analyses as are required to make conditions clear, shall be given to the executive officers of controlling boards and committees of the institution or organization being audited, and to the constituencies of organizations concerned; also to the proper officers of higher conference organizations.

"The work of the General Conference auditors is under the general direction of the General Conference Committee and its executive officers. Division and union auditors are directed by their respective executive committees." [12]

Our denominational auditors are to be recognized as efficient counselors and trained expert helpers. The auditor is not an official interpreter of policies, nor is he the supervisor, director, or manager of the conference treasurer or the business manager of an institution. He will not on his own authority arbitrarily alter or change entries in the books which he is auditing, but will make recommendation and give counsel to the treasurers in regard to such changes when, in his judgment, it seems proper. Our auditors, both General Conference and union, are performing a most valuable service for the denomination in contributing to the efficient operation of the accounting and financial systems which have been adopted by the denomination. Therefore, the relationship of the auditor to the conference officers and the relationship of the conference officers to the auditor should be one of most cordial co-operation.

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[12] *Id.*, pp. 76, 77.

Chapter XXVIII

GOD'S LOVE FOR HIS REMNANT CHURCH

IN all the ages God has, through His church, made known His will and revealed His truth. This is true of each of the three grand phases of the church of God in the earth—the church in the wilderness, the apostolic church, the remnant church.

The Church in the Wilderness

The Israel of God in the exodus movement was organized as "the church in the wilderness." Outstanding in that movement was seen the working of the gift of the Spirit of prophecy in a marked manner. "By a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved." Hosea 12:13.

In the smallest detail and in the grandest features of that wonderful organization, God wrought by the hand of Moses through the Spirit of prophecy. Apart from the place and the work of the gift of prophecy, there could scarcely have been an exodus movement. Enlightened, counseled, directed, enriched through this gift of the Spirit, they had a wonderful, a precious, heritage.

Israel was made of God the custodian of His light and truth for all generations, peoples, and nations of the old dispensation.

"He showeth His word unto Jacob, His statutes and His

judgments unto Israel. He hath not dealt so with any nation: and as for His judgments, they have not known them. Praise ye the Lord." Ps. 147:19, 20.

Stephen declared that Israel "received the lively oracles to give unto us." Acts 7:38. Theirs was the sanctuary. Theirs was the priesthood. Theirs was the ministry. Theirs was the atonement for sin. Theirs were the light, the truth, the way of salvation for all men. Jesus declared, "Salvation is of the Jews." John 4:22.

God's love for Israel of old was infinite. Think of His tender mercies, His loving-kindness, His long patience, His forbearance, notwithstanding their backslidings, their idolatry, and their rebellion.

He loved them with a tender love. The Father heart of God yearned over them. He bore with them all the days of old. With loving-kindness He drew them. As a tender Shepherd He sought His wandering sheep.

The Apostolic Church

The church of the new dispensation was organized and established by Jesus Christ Himself. He is the great prophet of His church.

The Messiah was baptized by one of the greatest prophets ever born of woman, and was introduced by him to the multitude and to the world as "the Lamb of God, which taketh away the sin of the world." John 1:29.

Enriched beyond measure by the gifts of the Spirit in the Pentecostal outpouring of the Holy Ghost, the apostolic church was instructed, fashioned, built up, and confirmed by and through the Spirit of prophecy. There were many prophets in that early church. We cannot conceive of the church of Christ in apostolic times, with its marvelous unfolding of the truths and doctrines of the gospel, and its wondrous work and ministry among men everywhere, apart

from the gift of prophecy. In the very forefront of the thrilling story of apostolic days and experiences stands this blessed gift of God.

To His own church thus equipped and strengthened, the Lord Jesus committed His light and truth. The church was made the depository of the gospel of salvation for all men. After His departure the church was to be His representative on earth.

"When Christ ascended, He left the church and all its interests as a sacred trust to His followers." [1]

It was by the church that "the manifold wisdom of God" was to be made known, not only to the "principalities and powers in heavenly places," but to men everywhere. All were to "see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God," to declare "the unsearchable riches of Christ." Eph. 3:10, 9, 8.

To the church was committed the gospel of reconciliation —the gospel of our salvation.

The Spirit of Prophecy

The advent movement in this generation is not another great division of the church of God in the earth, as were the churches in the wilderness and the apostolic church. No, this movement is the remnant of God's church. That is, it is the last end—it is the remnant of the apostolic church. It is identified as such by certain outstanding characteristics. Its members "keep the commandments of God." They "have the testimony of Jesus," which is the Spirit of prophecy. These are the two outstanding characteristics of the advent movement.

For seventy years the Lord spoke to this people through His messenger, whom He clothed with the spirit and power

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[1] *Gospel Workers,* p. 200.

of Elijah. Through the writings of the Spirit of prophecy He still speaks to us.

As in the wilderness church and again in the apostolic church, the Lord has wrought marvelously in the remnant church through the gift of the Spirit of prophecy in unfolding and beautifying precious truth. The counsels on the principles of church organization which have come to this people during the years have had a profound influence in the building up and strengthening of the church throughout the world.

The counsels and ministry of the Spirit of prophecy are woven into the very warp and woof of the church of the judgment hour. The lifework of the Lord's messenger, in public ministry and counsel, and through her voluminous writings, cannot be separated from this advent movement and work. Truly this people has been and still is wonderfully blessed and enriched through this gift of the Spirit.

The Remnant Church

To this remnant church has been committed, by the God of this movement, for every nation, kindred, tongue, and people, the message of His coming kingdom as set forth in the prophecy of Revelation 14.

The message of His coming is the message of His salvation. It is declared by this prophecy to be "the everlasting gospel." In Romans 1:1 it is said to be "the gospel of God;" in the ninth verse it is spoken of as "the gospel of His Son;" and in verse 16 it is referred to as "the gospel of Christ." In Mark 1:1 it is called "the gospel of Jesus Christ;" in Acts 20:24, "the gospel of the grace of God;" in 1 Timothy 1:11, "the glorious gospel of the blessed God;" and in Ephesians 1:13, "the gospel of your salvation." It is "the everlasting gospel" in apostolic purity given in the setting of the judgment-hour message.

The declaration of the time, "the hour of His judgment,"

is the keynote of the message itself. The time is the time of the judgment. The place of the judgment is the heavenly sanctuary. The message of the judgment is the message of our Advocate, our Mediator in the judgment. It is the message of His atonement for the remission of our sins. It is the message of the close of human probation. It is the message of His second coming. It is the message of the reward of the righteous, the message of the everlasting destruction of the wicked.

The light, the glorious light of truth of all the ages, is focused on this remnant church. The everlasting gospel restored, the apostolic doctrines, teachings, and experiences, in Pentecostal clearness, beauty, and power, make this a mighty reform movement.

God's Infinite Love

With the concentration of this wondrous light, there is bestowed, in its fullness, the infinite love of God. God loves this people of the advent movement. His Father love is ours. Jesus loves this people. His Saviour love is ours. With the bestowal of His love, the Holy Spirit in His fullness is given.

"The dispensation in which we are now living is to be, to those that ask, the dispensation of the Holy Spirit." [2]

This book is devoted to a study of organization in the church of Christ. Emphasis is laid upon the functioning of the church in the exercising of its authority, the maintaining of its standards, the working out of its policies, and the carrying forward of its varied lines of activity. These principles are vital. They have to do with the success of the church in carrying forward its Heaven-appointed work.

Never, however, should church standards or requirements

[2] *Testimonies to Ministers,* p. 512.

or policies be permitted in any degree to take the place of the gospel of salvation. It must ever be borne in mind that men are not saved from sin by the most faithful and zealous observation of the rules and standards of the church. Nor are they saved by the most enthusiastic participation in its activities and missionary endeavor. These, by all means, should be upheld and entered into by every church member, but they cannot cleanse the heart from one single stain of sin. Only the precious blood of Jesus applied to the heart can wash away sin. We are saved by His grace ministered through the Holy Spirit. This fundamental principle is forcefully expressed in the following quotation from "The Desire of Ages:"

"In the commission to His disciples, Christ not only outlined their work, but gave them their message. Teach the people, He said, 'to observe all things whatsoever I have commanded you.' The disciples were to teach what Christ had taught. That which He had spoken, not only in person, but through all the prophets and teachers of the Old Testament, is here included. Human teaching is shut out. There is no place for tradition, for man's theories and conclusions, or for church legislation. No laws ordained by ecclesiastical authority are included in the commission. None of these are Christ's servants to teach. 'The law and the prophets, with the record of His own words and deeds, are the treasure committed to the disciples to be given to the world. Christ's name is their watchword, their badge of distinction, their bond of union, the authority for their course of action, and the source of their success. Nothing that does not bear His superscription is to be recognized in His kingdom.

"The gospel is to be presented, not as a lifeless theory, but as a living force to change the life. God desires that the receivers of His grace shall be witnesses to its power." [3]

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[3] *The Desire of Ages*, p. 826.

There never was a time in our history when unity in the church should be more earnestly and zealously maintained and safeguarded. Unity in faith, in doctrine, in spirit, in fellowship, in action, and in service. This is a dangerous age, a trying, testing age. The church is surrounded on every hand by mighty influences of evil that would quickly destroy and scatter. To aid in this evil work, the devil is come down with great wrath. He is wroth with this remnant church. He will divide, he will destroy confidence, he will do all in his power to hinder.

Confidence must be maintained in God's leading of His people, in the message He has committed to them, in the final glorious triumph of the church. Confidence in one another must be maintained. The closest, most cordial co-operation is needed. Unity is the basis of all this, and organization makes for unity. It means unity. Nothing can be more helpful in this direction than the earnest, devoted co-operation of each individual member of the church. The more clearly we understand the wonderful plan of salvation, the more clearly we understand Christ's relationship to His church, the more clearly we understand the great gospel principles of unity and church order, and the authority that God has placed in His church, the nearer we will come to that unity of the faith which must be ours if we are to attain to "the measure of the stature of the fullness of Christ." Eph. 4:13.

THE END